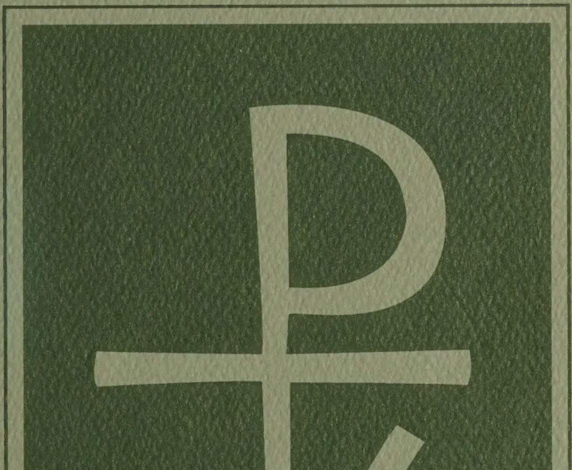
THE
PRINCETON SEMINARY CATALOGUE



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THE PRINCETON SEMINARY CATALOGUE

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The annual Catalogue is an account of the academic year 2001–2002 and an announcement of the proposed program for the years 2002–2004. The projected program is subject to change and is in no way binding upon the Seminary. Tuition and fees listed herein cover the 2002–2003 academic year and are subject to change in subsequent years without notice.

Princeton Theological Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, or disability in its admission policies and educational programs.

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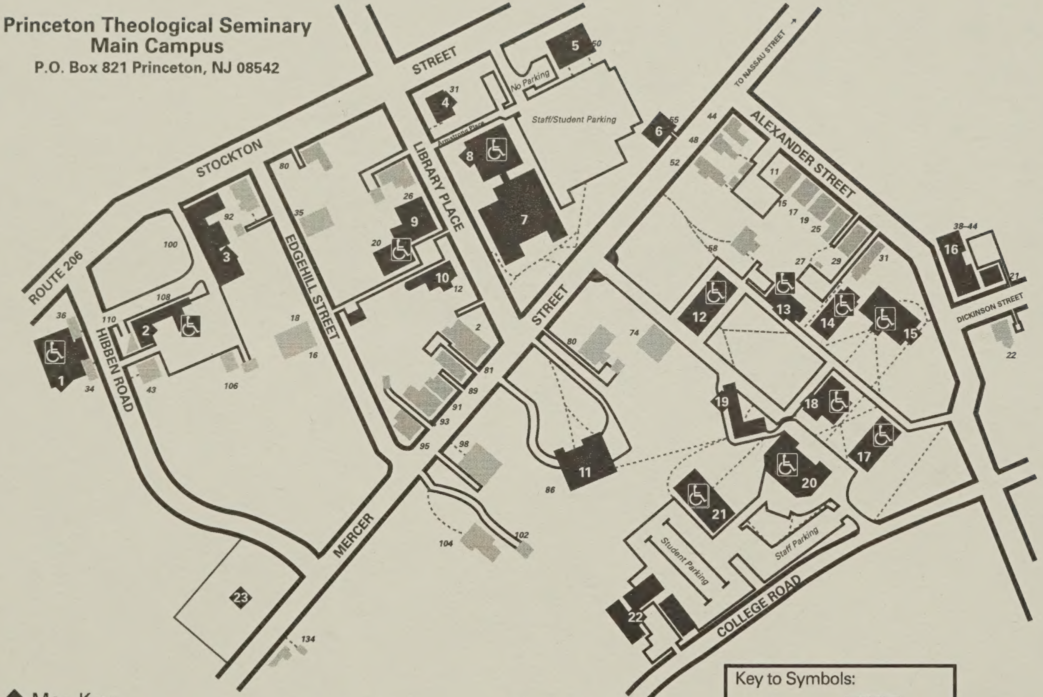
CATALOGUE

2002 – 2003

ONE HUNDRED AND NINETY-FIRST YEAR
64 MERCER STREET, PRINCETON, NEW JERSEY 08540; (609) 921-8300

Princeton Theological Seminary
Main Campus

P.O. Box 821 Princeton, NJ 08542



◆ Map Key:

1. Whiteley Gymnasium
2. Tennent Hall
3. Roberts Hall
4. Lenox House
5. Ctr. of Theological Inquiry
6. Carriage House
7. Speer Library
8. Luce Library
9. Erdman Hall/Center of Continuing Education
10. Adams House
11. Springdale
12. Alexander Hall
13. Scheide Hall
14. Miller Chapel
15. Stuart Hall
16. Payne Hall
17. Brown Hall
18. Administration Building
19. Hodge Hall
20. Mackay Campus Center
21. Templeton Hall
22. Corporation Yard
23. Athletic Field

Key to Symbols:

Public Street	▬
Private/PTS drive	═
Walkway	-------
PTS Offices/Classrooms/Dorms	⬛
PTS Private Residences	▨
ADA Accessible *Whiteley Gymnasium is not fully accessible.*	♿

Numbers in italics represent street numbers.

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Communication with the Seminary

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FAX	(609) 924-2973
Web Site	http://www.ptsem.edu/

Communication with the Seminary will be facilitated if initial correspondence is addressed to the officers named below. The telephone numbers listed provide direct access to those offices.

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Field Education Positions: *Director of Field Education* 497-7970

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Capital Funds, Gifts, and Bequests: *Vice President for Seminary Relations* 497-7750

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Visits to the Campus (by Prospective Students): *Director of Vocations* 688-1940; FAX 497-7870

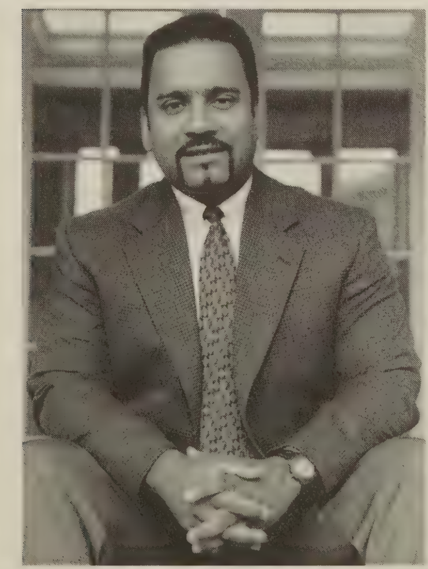
Seminary offices are open from 8:30 until 12:30 and 1:30 until 4:30, Monday through Friday.

Visiting the Campus

Prospective students are encouraged to visit the Seminary campus at their convenience. *Arrangements made in advance with the Office of Vocations* will facilitate opportunities during such visits for personal interviews with members of the Seminary staff, attendance at classes, and informal discussion with Seminary students. Visiting prospective students can be provided meals and lodging as our guests.

Such visits, though not a required procedure for admission, provide opportunity for an application interview and in other ways prove to be helpful to both students and admissions personnel. Visits may be scheduled throughout the year, but are most beneficial during times when classes are in session.

The Princeton Seminars occur eight times each academic year. These three-and-one-half-day weekend events provide Master of Divinity and/or Master of Arts prospective students who reside out of state the occasion to visit the campus for theological exploration and vocational discernment. Please contact the Office of Vocations if you wish further information.



CAROLYN HERRING

Victor Aloyo Jr.
Director of Vocations

Calendar 2002–2003

2002

Sept. 6	Friday	Summer School ends.

* * *

Sept. 13	Friday		Orientation program begins.
Sept. 17	Tuesday	8:00 p.m.	Opening convocation.
Sept. 18	Wednesday	8:00 a.m.	Autumn classes begin.
		10:00 a.m.	Opening Communion Service.
Sept. 20	Friday		Presbyterian ordination exams.
Sept. 21	Saturday		Presbyterian ordination exams.
Oct. 1	Tuesday	4:30 p.m.	Deadline for changing fall courses without petition.
Oct. 2	Wednesday	2:30 p.m.	Postponed and reexaminations.
		4:30 p.m.	Deadline for 80% refunds.
Oct. 22	Tuesday	4:30 p.m.	Deadline for 50% refunds.
Oct. 25	Friday	5:20 p.m.	Autumn reading period begins.
Nov. 4	Monday	8:00 a.m.	Classes resume.
Nov. 26	Tuesday	5:20 p.m.	Thanksgiving recess begins.
Dec. 2	Monday	8:00 a.m.	Classes resume.
Dec. 4	Wednesday	9:00 a.m.	Spring pre-registration begins.
Dec. 6	Friday	4:30 p.m.	Spring pre-registration ends.
Dec. 20	Friday	5:20 p.m.	Fall semester classes end; Christmas recess begins.

2003

Jan. 6	Monday	8:00 a.m.	Reading period begins.
Jan. 11	Saturday	9:00 a.m.	Final examinations begin.
Jan. 18	Saturday	5:30 p.m.	Examinations and semester end. Intersemester recess begins.
Jan. 20	Monday		M.L. King Jr. Day
Jan. 27	Monday	8:00 a.m.	Spring classes begin.
		10:00 a.m.	Opening Communion Service.
Feb. 7	Friday		Presbyterian Bible examination.
		4:30 p.m.	Deadline for changing spring classes without petition.
Feb. 8	Saturday	9:00 a.m.	Postponed and reexaminations.
Feb. 10	Monday	4:30 p.m.	Deadline for 80% refunds.
Feb. 21	Friday		Presbyterian ordination examinations.
Feb. 22	Saturday		Presbyterian ordination examinations.
Feb. 28	Friday	4:30 p.m.	Deadline for 50% refunds.
Mar. 7	Friday	5:20 p.m.	Spring reading period begins.
Mar. 17	Monday	8:00 a.m.	Classes resume.
Apr. 18	Friday		Good Friday Convocations; classes suspended.
Apr. 25	Friday	5:20 p.m.	Spring semester classes end. Reading period begins.
May 1	Thursday	9:00 a.m.	Fall pre-registration begins.
May 2	Friday	4:30 p.m.	Fall pre-registration ends.
May 3	Saturday	9:00 a.m.	Final examinations begin.
May 5	Monday	12:00 noon	Deadline for papers by candidates for 2003 graduation.
May 10	Saturday	5:30 p.m.	Final examinations and spring semester end.
May 16	Friday	3:00 p.m.	Baccalaureate service.
May 17	Saturday	4:00 p.m.	Commencement exercises.

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Kathleen Whalen
Senior Graphic Designer

Dean Edwin Foose, D.Min.
Director of Alumni/ae Relations and Placement

* * *

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* * *

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Christian Education Librarian

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Head Cataloger

Daniel King McKeon, M.Div., M.L.S.
Cataloger

Hyo Eun Ko, M.Div., M.L.S.
Catalog Librarian

* * *

Joyce Cummings Tucker, M.Div., D.D.(Hon.)
Dean of Continuing Education, and Liaison with the Hispanic Theological Initiative

David Henry Wall, M.A.
Program Coordinator for Continuing Education

Lisa Elaine Hess, Ph.D.
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Mary Grace Royal, M.A.
Operations Coordinator, Center of Continuing Education

Sharon Lynn Kozlowski, B.S.
Conference Coordinator

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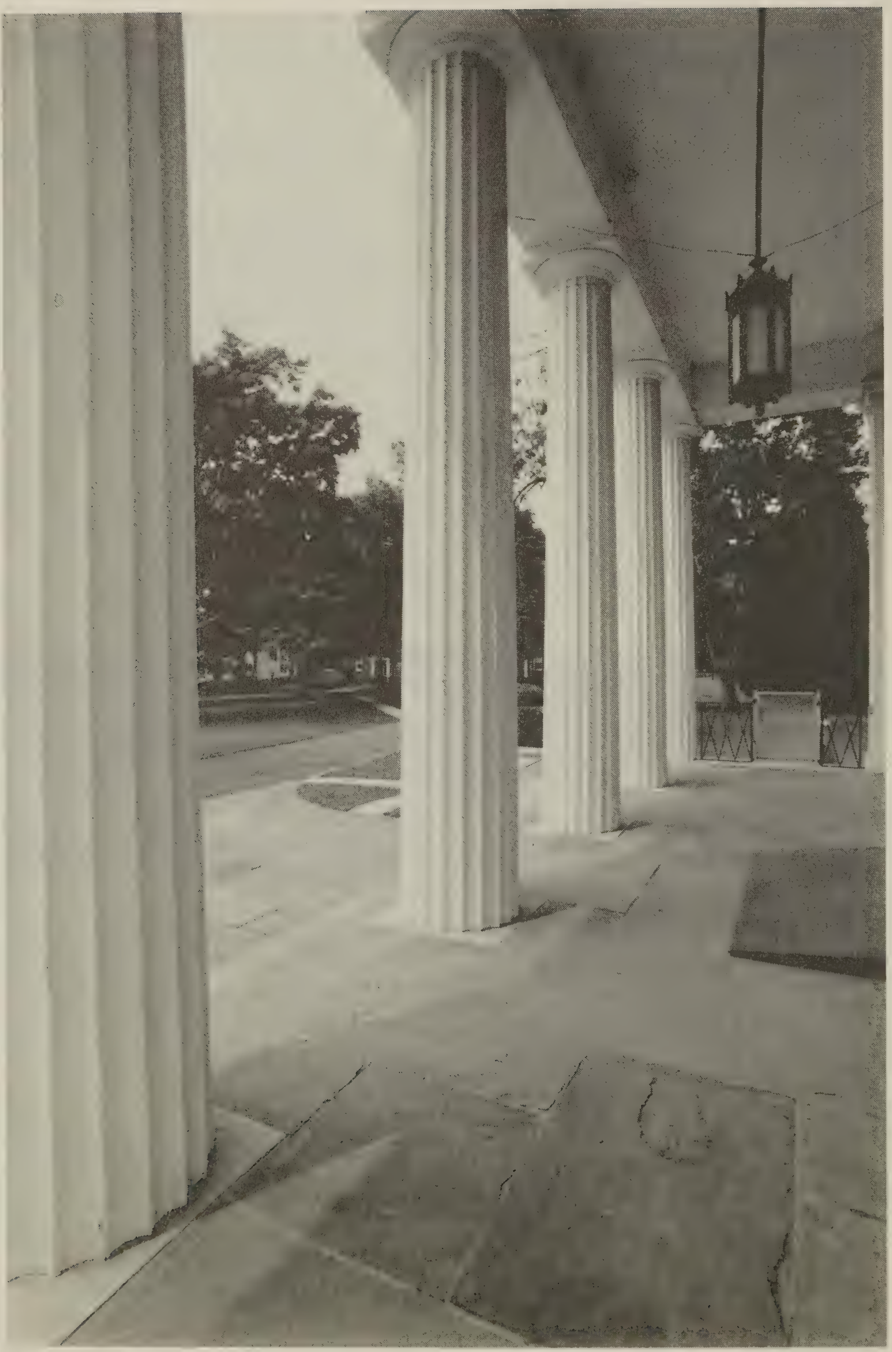
CHRISSIE KNIGHT



Overview

MISSION

Princeton Theological Seminary prepares women and men to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, equipping them for leadership worldwide in congregations and the larger church, in classrooms and the academy, and in the public arena.

A professional and graduate school of the Presbyterian Church (U.S.A.), the Seminary stands within the Reformed tradition, affirming the sovereignty of the triune God over all creation, the gospel of Jesus Christ as God's saving word for all people, the renewing power of the word and Spirit in all of life, and the unity of Christ's servant church throughout the world. This tradition shapes the instruction, research, practical training, and continuing education provided by the Seminary, as well as the theological scholarship it promotes.

In response to Christ's call for the unity of the church, the Seminary embraces in its life and work a rich racial and ethnic diversity and the breadth of communions represented in the worldwide church. In response to the transforming work of the Holy Spirit, the Seminary offers its theological scholarship in service to God's renewal of the church's life and mission. In response to God's sovereign claim over all creation, the Seminary seeks to engage Christian faith with intellectual, political, and economic life in pursuit of truth, justice, compassion, and peace.

To these ends, the Seminary provides a residential community of worship and learning where a sense of calling is tested and defined, where Scripture and the Christian tradition are appropriated critically, where faith and intellect mature and life-long friendships begin, and where habits of discipleship are so nourished that members of the community may learn to proclaim with conviction, courage, wisdom, and love the good news that Jesus Christ is Lord.

HISTORY

The establishment of The Theological Seminary at Princeton by the General Assembly of the Presbyterian Church in 1812 marked a turning point in American theological education. Within the last quarter of the eighteenth century, all learning was of a piece and could be adequately taught and studied in the schools and colleges, nearly all of which were church-initiated. General education was also the context for professional studies in divinity, medicine, and the law. In the first quarter of the nineteenth century, professional training became disengaged from the college curriculum, medical and law schools were established, and seventeen divinity schools and seminaries came into existence.

On the threshold of the nineteenth century, powerful elements in American life, both secular and religious, were forcing some radical changes in the older, more unitive education and intellectual climate. The emergence of scientific studies, the expansion of the college curriculum, new economic and social responsibilities associated with democratic government, industrial development in the East and geographical movement toward the West—all such factors required the churches to reconsider their own mission and message.

There were also intramural conflicts within the churches. As the denominations multiplied, they became more self-conscious, polemical, and defensive. Local "parsons" found they were not always the undisputed intellectual "persons" in the community. The western migration created a sudden demand for ministers that could not be met under the old training programs, and the rough and ready people on the frontier were less exacting in their requirements for an educated ministry. Religious and theological tides in the meantime were running between deistical, rational influences and pietistic, revivalistic enthusiasm.

The plan to establish a theological seminary at Princeton was in the interests of advancing and extending the theological curriculum. It was not, as has sometimes been intimated, a sectarian withdrawal from secular university life. The educational intention was to go beyond the liberal arts course by setting up a postgraduate, professional school in theology. The plan met with enthusiastic approval on the part of authorities at the College of New Jersey, later to become Princeton University, for they were coming to see that specialized training in theology required more attention than they could give.

With fewer than a dozen students, Archibald Alexander was the only Seminary professor in 1812. He was joined the following year by a second professor, Samuel Miller, who came to Princeton from the pastorate of the Wall Street Church in New York. Though the faculty of the Seminary was as big (or as small) as at the College, it was a venture of faith bordering on the foolhardy to lay elaborate plans for the future.

To read back over the wording of the original "Design of the Seminary" is to perceive the early growth of the modern development in theological education in America—though the Princeton innovators were not at all thinking of breaking new ground except in the literal sense. They were prophetic enough, however, and among other things the "Design" noted that the purpose of the Seminary was

> to unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart, which is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that religion without learning, or learning without religion, in the ministers of the gospel, must ultimately prove injurious to the church.

The dialectic suggested in the juxtaposition of piety and learning deserves some comment. It is an apt text for expounding the peculiar genius of Princeton Seminary and its view of theological education. The piety side of the formula stems from the accent on personal salvation, the experience of repentance and forgiveness, the Christian life of faith, justification, and sanctification, the reality of new selfhood in Jesus Christ, all of which can be traced to the roots of American religion, whether of the Puritan, Calvinist, Lutheran, Quaker, Wesleyan, or "left-wing" Reformation traditions. So it was that Princeton Seminary, as was true of most other divinity schools, deliberately defined itself as a school of "that piety of the heart," a training center for church leaders of all sorts, which specialized in preaching, the cure of souls, evangelism, and missions. To be sure, there were many at Princeton unsympathetic with much of the methodology of the new pietism and revivalism; but regarding the religious goals interpreted as personal salvation, "the fruit only of the renewing and sanctifying grace of God," there was unanimity between thumping revivalists and proper Princetonians.

The other side of the piety-learning formula was equally important for the founders of the Seminary. The new institution was never described as a Protestant monastery or retreat, a place distinguished mainly for prayer and meditation. It was to be a school with teachers and students, library and books, ideas of the mind as well as convictions of the heart, all in the service of "solid learning." The Reformed tradition, to which Princeton Seminary was and is committed, has always magnified the intellectual integrity of the faith. Theology has been a highly respected word on the campus. Systems and structures of thought, reflection on the meaning and application of the faith, clarity of expression, and precision of definition—these are recognized norms for theological thinking.

The Seminary has been served by a remarkable succession of eminent Presidents. Francis Landey Patton (1902–1913) came to the Seminary after serving as President of Princeton University. J. Ross Stevenson (1914–1936) guided the Seminary through some turbulent years and expanded the institution's vision and program. John A. Mackay (1936–1959) strengthened the faculty, enlarged the campus, and created a new ecumenical era for theological education. James I. McCord (1959–1983), whose presidency saw the institution of the first center of continuing education at a theological seminary, the establishment of full endowment for twenty-six faculty chairs, and the construction or renovation of major campus residences and academic facilities, gave leadership to both the national and world church through denominational and ecumenical councils.

Thomas W. Gillespie became the Seminary's fifth president in 1983, having served as pastor of Presbyterian churches in Garden Grove and Burlingame, California. Since assuming the presidency, he has increased the size of the faculty, including the establishment of thirteen endowed chairs, and significantly lowered the student/faculty ratio. He has also led the Seminary in a building program that has seen the renovation of Stuart Hall (the main classroom building), Erdman Hall for the use of the Center of Continuing Education, the Mackay Campus Center dining facility, and Miller Chapel. New construction includes John and Irene Templeton Hall, the Henry Luce III Library, the J. Houston Witherspoon Apartments, and Scheide Hall for chapel and music offices. In 1997 he effected a partnership between the Seminary and the Center of Theological Inquiry, a research center in Princeton, and serves as the chairman of its Board of Trustees. He has also given leadership to the Presbyterian Church nationally through its Committee on Theological Education.

Affiliated from the beginning with the Presbyterian Church and the wider Reformed tradition, Princeton Theological Seminary is today a denominational school with an ecumenical, interdenominational, and worldwide constituency. This is reflected in the faculty, in the curriculum of studies, and in the student body.

CHAPEL WORSHIP

"Christian worship joyfully ascribes all praise and honor, glory and power to the triune God. In worship the people of God acknowledge God present in the world and in their lives. . . . In worship the faithful offer themselves to God and are equipped for God's service in the world" (PCUSA Book of Order, W-1.1000).

Miller Chapel, named in honor of the Seminary's second faculty member, Dr. Samuel Miller, was built in 1834 adjacent to Alexander Hall. On the eve of its centennial (1933) it was remodeled and relocated to its present site on the quadrangle of the main campus. There its prominence attests to the centrality of corporate worship in the life and programs of the Seminary.

The Chapel is under the jurisdiction of the faculty and the supervision of the Minister of the Chapel. Services, which are conducted Monday through Friday during the academic year, as well as on special liturgical occasions, are guided by the *Directory for Worship* of the Presbyterian Church (U.S.A.). Chapel leaders from other denominations lead worship in accordance with their respective traditions.

By authorization of the General assembly of the Presbyterian Church (U.S.A.), the President of the Seminary approves annually the regular celebration of the Lord's Supper. The Table of the Lord is open to all baptized members of Christ's church, regardless of their particular ecclesial affiliations, in accordance with the provisions of the *Directory for Worship.*

Student attendance at chapel services is not required, but regular participation in corporate worship is strongly encouraged by the Faculty.

ALUMNI/AE AND SEMINARIANS

Since its founding in 1812, Princeton Seminary has graduated approximately 14,000 men and women. Women have graduated in significant numbers only in the last twenty-five years, but now compose over one third of the students preparing for a variety of forms of ministry. Graduates presently serve the church throughout the nation, with alumni/ae represented in every state. More than 1,000 Princeton alumni/ae serve the world church in more than 100 foreign countries.

Throughout the Seminary's history, students have come to Princeton from diverse undergraduate colleges and universities, as well as from the graduate programs of many other theological schools. Being rooted in the Reformed tradition, Princeton has always maintained close ties with its parent denomination, the Presbyterian Church (U.S.A.). The Reformed tradition includes a commitment to ecumenical dialogue, so Princeton has also welcomed students from other Protestant denominations, as well as from the Roman Catholic and Eastern Orthodox churches. Each year the student body also includes men and women from the world church, with a large number of international students registered in various degree programs. The dialogue and exchange between North American students and their colleagues from overseas is an invaluable part of theological education for both.

THE SEMINARY AND THE PRINCETON COMMUNITY

Princeton is an academic, research, business and residential community located midway between New York and Philadelphia. Rich in history, the town was already on the map in colonial times and was the site of the Battle of Princeton during the American Revolution. Princeton has been home to many distinguished statesmen and thinkers. Aaron Burr, Jonathan Edwards, and Grover Cleveland lie buried in the Princeton cemetery. Princeton University began as The College of New Jersey in 1746 and several decades later Woodrow Wilson became its president and then went on to the White House. Albert Einstein, too, strolled the streets of the town from his home on Mercer Street, just below the Seminary, to his office at the Institute for Advanced Study.

The Princeton of today is much changed from its colonial past. The University still stands at the center of the community, but several other academic institutions known for excellence in their fields have joined it—the Westminster Choir College of Rider University, the Institute for Advanced Study, the Center for Theological Inquiry, and, of course, the Seminary. These schools continue to lend a quiet atmosphere of learning to the heart of the community, while around its perimeter a growing number of corporate centers and research laboratories thrive.

Still in essence a small town, Princeton has an uncommon breadth of cultural and educational resources. Residents and students alike have access to libraries, museums, churches, theaters, concerts, athletic events, and public lectures in the immediate vicinity, as well as the unequaled resources of New York and Philadelphia, each only a short distance by train or car.

THE CAMPUS

The Seminary campus, which is located on a major battlefield of the Revolutionary War, covers more than thirty acres. The heart of the campus is the grassy quad around which the chapel, several classroom buildings and dormitories, and the administration building are located. Other facilities include a library complex, a student center, a speech and television studio, a continuing education center, additional dormitories, an apartment complex, a child care center, a gym, an athletic field, and a swimming pool. The Seminary also owns many houses adjoining the campus that are the homes of faculty and administrative staff.

With reference to the map on page 2, most of the following buildings may be easily located.

MILLER CHAPEL — The chapel, the second building on the campus, was built in 1834 by Charles Steadman, a local architect and builder of repute, and named for Samuel Miller, the second professor at the Seminary. Originally located beside Alexander Hall, it was moved in 1933 to the center of the campus and its interior extensively renewed. During 1999–2000 the interior of the chapel was again renovated in an effort to restore its original liturgical heritage. At this time a magnificent tracker organ was built for the chapel as a gift from Mr. and Mrs. Joe R. Engle. Through the chapel's doors have passed generations of students for prayer and praise, for communion and meditation, for reflection and inspiration, for preaching and instruction. Here the Seminary's work and study is centered in the worship of God.

THE SEMINARY LIBRARIES — Opened respectively in 1957 and 1994, the Robert E. Speer Library and the Henry Luce III Library together house the main research and instructional collection of the Seminary. The earlier structure, named for a great missionary statesman and member of the class of 1893, contains circulation and reference facilities, most of the library offices, a major portion of the Library of Congress classed material, accommodations for over 200 readers, and several rooms for classes and general meetings. The newer building, named in honor of a distinguished trustee of the Seminary, contains the Seminary's extensive collection of rare books and manuscripts, which are housed in the William H. Scheide Center. Also in Luce Library are an innovative center for the rapidly growing collection of computerized resources and a two-floor Ph.D. suite with private studies and common rooms for Ph.D. candidates. The Seminary's James F. Armstrong Assembly Room, an exhibit hall, and a large reading room are also housed in Luce Library.

SCHEIDE HALL — Dedicated in 2000, Scheide Hall houses the Seminary's Minister of the Chapel, organist and choir director, and the pastoral counseling center. The second floor contains the rehearsal room for the Seminary choirs. Scheide Hall is named in honor of William H. and Gertrude Scheide, long-time Princeton neighbors and generous benefactors of the Seminary. Mr. Scheide and his father, John H. Scheide, have both served as Seminary trustees. The building was designed by the Princeton firm of Ford, Farewell, Mills and Gatsch.

STUART HALL — The architect of Stuart Hall could have had in mind the hymn "A Mighty Fortress" when he designed the massive and imposing walls and turrets. Constructed in 1876, a gift of Robert L. and Alexander Stuart of New York City, its lecture rooms have been the forum for decades for the sharing of knowledge and wisdom between professor and student. Completely renovated in 1986 and 1987 to provide accessibility to and to enhance and expand its lecture halls and seminar rooms, Stuart Hall now contains seventeen classrooms which are equipped with state-of-the-art educational media facilities and improved lighting and acoustics. Stuart Hall also contains a computer resource center and a lounge (with locker facilities) for off-campus students.

ALEXANDER HALL — Originally called the "Old Seminary" and later renamed for Archibald Alexander, the first professor, who taught and worked within its walls until 1851, the building initially housed students, the library, the chapel, classrooms, and a refectory. Constructed in 1815 and still architecturally the heart of the campus, it was extensively renovated in the summer of 1978 and is now a dormitory consisting largely of single rooms. Central air conditioning and a sprinkler system were installed during the summer of 2002.

BROWN HALL — The gift of Mrs. George Brown of Baltimore, this structure was opened in 1865 as a men's dormitory. A host of students have lived here, coming from cities and small towns, from east and west coasts, and from six continents. Brown Hall, which accommodates about 100 students, has recently been renovated with the addition of central air conditioning and cable and Internet access. The exterior renovation of the building, which was completed in 1994, was awarded first prize by the New Jersey Historical Commission for excellence in historical preservation.

HODGE HALL — Completed in 1893, this building was given by Mrs. Robert L. Stuart of New York and named for the Seminary's distinguished third professor, Charles Hodge. The L-shaped plan permits each room to receive sunlight during some part of each day. Originally a dormitory for men, it was later renovated to house women and married couples as well. The building was remodeled in the summer of 1980, providing facilities for about seventy students in single rooms and three-room suites. Remodeling of first-floor administrative offices in the summer of 1989 resulted in offices for fifteen faculty members and three faculty secretaries.

TENNENT HALL — One of several buildings purchased in 1943 to provide a much-needed center for the School of Christian Education, Tennent Hall is named for William Tennent, who in 1726 founded the Log College, forerunner of Princeton University. In addition, there is here the name of Tennent College of Christian Education in Philadelphia, which assigned its assets in trust to the Seminary for the conduct of instruction in the field of Christian education on the graduate level. The first dormitory for women on the Seminary campus, Tennent Hall was thoroughly renovated in the summer of 1982 to house the Christian education offices, several faculty studies, and two floors of apartments for married students.

ROBERTS HALL — This complex of three wings, acquired in 1943 and totally renovated in the summer of 1983, contains apartments of varying size to accommodate married students who prefer to live within walking distance of the main campus of the Seminary. Facilities for the International Students' Association are located on the lower level. The building was rededicated in honor of Edward Howell Roberts, former dean and professor of preaching, who was an inspiration to ministerial candidates for over two decades.

PAYNE HALL — This hall for the housing of visiting scholars and missionaries on furlough was given in 1922 by Mr. and Mrs. Calvin N. Payne of Titusville, Pennsylvania. The building contains twelve fully furnished apartments, and was extensively renovated in the summer of 2000.

THE WHITELEY GYMNASIUM — The gymnasium, purchased as a part of the Stockton Street complex, is named for Mrs. George H. Whiteley of York, Pennsylvania, who bequeathed a sum of money for a gymnasium originally designed to be part of a student center building. Facilities include courts for basketball, squash, handball, racquetball, and a weight room. The Princeton chapter of Recording for the Blind, Inc., is housed on the lower level.

ADMINISTRATION BUILDING — Designed by Philadelphia architect John Notman and completed in 1847, this building originally housed the refectory, the steward's quarters, and the infirmary. In 1910, it was converted into a gymnasium. In 1945, it was renovated and made into an administration building. A large wing was added in 1981 to provide additional administrative space. Today, the building holds, among others, the offices of the president and the academic dean, as well as the campus mail room.

JOHN ALEXANDER MACKAY CAMPUS CENTER — Completed in 1952, the Campus Center provides a place for many Seminary activities. Facilities which had been scattered in a number of eating clubs were replaced by one dining center. The building contains two dining rooms and a kitchen (completely renovated in the summer of 1992), a large auditorium with a stage, lounges, meeting rooms, faculty offices, the SG office, the Women's Center, and the book store. Dedicated to the memory and witness of John Alexander Mackay, the third president of the Seminary, the building envisions "the creation on the campus of a Christian community whose members, drawn from diverse lands and churches, shall serve in all the world the one church which is Christ's body."

CARRIAGE HOUSE — This building, situated a few hundred feet from the Seminary library complex, was purchased by the Seminary in 1965. It contains faculty and administrative offices.

ERDMAN HALL — In loving memory of Dr. and Mrs. Charles Erdman, alumni/ae and friends raised more than a million dollars to erect a dormitory, dedicated in 1981, on the site of their home, thus remembering their gracious hospitality. Dr. Erdman was a member of the class of 1891 and a member of the faculty from 1905 to 1936. One section of the building was a dormitory for men and women, with the other section providing residential quarters for the Center of Continuing Education. The building was totally renovated and enlarged in 1998 to serve as the Center of Continuing Education.

ADAMS HOUSE — Located across Library Place from Speer Library, the building that was once a private residence and for many years housed the Center of Continuing Education prior to its move to Erdman Hall in 1998 has been named in memory of former Dean Arthur M. Adams. Dean Adams was instrumental in the founding of the Center and supervised its program. Many people, both clergy and lay, participated in seminars and individual study programs here annually. Adams House now serves as a hospitality house and the home of the Hispanic Theological Initiative (HTI).

LENOX HOUSE — This stately residential structure on the corner of Stockton Street and Library Place was given to the Seminary by James Lenox of New York in 1875 as a faculty home. It was designed by the prominent architect Robert Morris Hunt. Mr. Lenox also gave land on which the library stands and built two previous library buildings there as well. Lenox House has also been used as an accommodation for unmarried students and as a temporary location for the Seminary's speech and media facilities. Since 1989, it has housed several faculty research projects and faculty offices.

TEMPLETON HALL — Named in honor of Sir John Templeton, who served the Seminary for 37 years as trustee and financial advisor, and his wife, Lady Templeton, this facility was completed in February 1989. Templeton Hall houses speech and preaching classrooms and offices, state-of-the-art recording and television studios, a sophisticated media center, and administrative offices.

The map of the West Windsor campus found on page 264 shows family and single student apartment housing, as well as other facilities for use by all students.

CHARLOTTE RACHEL WILSON APARTMENTS — Located on the West Windsor campus about four miles south of the main campus, the Charlotte Rachel Wilson Apartments, were named in memory of the mother of a beloved friend of the Seminary, Mrs. Charles T. Newcombe. Her generous legacy lifted the mortgage from this very useful property which includes twenty-five two-story buildings, each containing eight apartments, one and two bedroom units. They are available to married students with or without children or to single parents with dependents.

WITHERSPOON APARTMENTS — The Witherspoon Apartments, named in honor of J. Houston Witherspoon, a Presbyterian layman from St. Louis, Missouri, and a long-time friend of and generous donor to the Seminary, opened in early 1998. The apartments are located on Emmons Drive across from the Charlotte Newcombe Center on the West Windsor campus. Designed for the growing number of single "second-career" students at Princeton, the building houses fifty students in thirty one-bedroom and ten two-bedroom apartments.

CHARLOTTE NEWCOMBE CENTER — Completed in the summer of 1982, the Charlotte Newcombe Center is located on Emmons Drive of the Seminary's

Templeton Hall — Completed 1989

West Windsor campus. The building contains a multi-purpose/lounge area, a computer resource center, and a day care center.

CAROL GRAY DUPREE CENTER FOR CHILDREN — Located in the Charlotte Newcombe Center on Emmons Drive on the West Windsor campus, the Carol Gray DuPree Center for Children opened in fall 1995. Licensed by the state of New Jersey, the center offers full- and half-day programs, September through mid-June. and a summer session from mid-June through mid-August. The center serves children, ages 6 months through pre-kindergarten, of students, staff, faculty, and administrators, and of visitors to the Center of Continuing Education.

SEMINARY POOL — Opened in the spring of 1991, this year-round swimming pool facility contains a heated 30' x 75' pool and an adjacent shower/locker room. Located on the West Windsor campus, it is available to all members of the Seminary community.

Programs of Study

APPLICATION

A student desiring to enter the Seminary must file a formal application, a copy of which will be sent upon request or which can be accessed through the PTS home page on the World Wide Web at http://www.ptsem.edu. A nonrefundable fee of $40.00 is required both of new applicants and of alumni/ae seeking admission to advanced programs. Princeton Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, or disability in its admission policies.

THE DEGREE OF MASTER OF DIVINITY

The program of study set forth for the Master of Divinity (M.Div.) degree is designed to prepare students for the parish ministry, for graduate study in theology and related disciplines, for various types of chaplaincy, for mission work at home and abroad, and for other forms of church vocation. The curriculum is planned to provide the flexibility and independence consonant with a broad theological foundation.

Admission Requirements

It is recommended that the candidate's baccalaureate preparation include at least sixty semester hours, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.Div. program must furnish a letter of evaluation and endorsement from the minister or governing body of the church with which he or she is affiliated, together with three additional letters of reference from persons in a position to assess his or her qualifications for seminary study. *Where possible, at least one of those references should be from a professor or teacher with whom the applicant has studied.* It is expected that applicants shall be certified as ministerial candidates by the responsible governing body of their denomination, or are making normal progress toward such certification. In addition, the candidate must supply a transcript of all college or university work pursued to date. When possible, this is to be supplemented by the Confidential Report of Academic Standing. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a supplementary transcript must be provided indicating the awarding of a baccalaureate degree by an accredited college or university. Matriculation in the Seminary cannot be effected until this supplementary record has been received.

An interview before March 1 is strongly recommended. It is arranged through the Office of Vocations. It may take place on campus with a member of the faculty or staff or at a location near the applicant's home with an alumnus/a who lives in the area. Interviews with an alumnus/a must be scheduled through the Office of Vocations before February 1 for those who desire consideration for the following academic year. On occasion, an interview may be required by the Admissions Committee.

Admissions are made on a rolling basis beginning in October, with a final deadline of March 1 for receipt of completed applications for consideration for the following academic year. Applications received after March 1 will be considered on a space available basis. In awarding merit fellowships, applications received by February 1 will be given preference. All applications materials should be addressed to the Office of Admissions and Financial Aid.

Princeton theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, international students are not usually admitted to the M.Div. program.

Advanced Placement

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing should indicate that fact at the time of application. Upon being informed of his/her admission to Princeton Seminary, the student shall:

1. provide a letter certifying good standing in the institution in which he or she currently is enrolled (or from which the credit is to be transferred) and dismissing him or her to this Seminary, and

2. consult with the registrar of the Seminary regarding transfer credit that will be granted.

A maximum of thirty semester units of course credit will be received in transfer or as advanced placement toward the M.Div. degree, even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary.

Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted.

Where a candidate is permitted to apply credits earned in another seminary toward the Princeton M.Div. requirements, the equivalent of two full years of study (four full-time semesters and a total of sixty semester credits), including in all cases the final year, must be spent at Princeton Seminary.

Curriculum

The Master of Divinity program requires the successful completion of work (totalling 90 credit hours) drawn from the four academic departments of the Seminary, and a listing of general requirements. In addition, at least one course in either the history or theology department, which has been designated as fulfilling the requirement for a course on Christian Responsibility in the Public Realm, must be included in the student's program.

The specific course/credit requirements are allocated as follows.

BIBLICAL STUDIES

The student is required to take fifteen credits in this department, distributing the work as follows:

1. Courses OT101, Orientation to Old Testament Studies, and NT101, Orientation to New Testament Studies, which must be completed during the first year of work.

2. Nine additional credits, not all in the same Testament, drawn from courses numbered OT200 or NT200 and above (with the exception of advanced language classes, which may not be used to fulfill this requirement).

Entering students who have studied Greek and/or Hebrew in a college or university setting and who wish to have an introductory language prerequisite waived, must take the appropriate language placement examination(s). Persons who have studied the equivalent of two full semesters or more of a biblical language at an ATS accredited seminary or divinity school and have earned a grade of B or better need not take a placement examination.

As a means of evaluating the student's ability to carry on exegetical work in New Testament, the Greek placement examination will seek to determine:

1. The candidate's ability to decline nouns, adjectives, and participles and to conjugate and parse (analyze) verbs.

2. His or her acquaintance with fundamental syntactical construction (such as those dealt with in J. W. Voelz's *Fundamental Greek Grammar*, Concordia Publishing Company).

3. His or her proficiency in translating moderately difficult passages from the Greek New Testament.

As a means of evaluating the student's ability to carry on exegetical work in Old Testament, the Hebrew placement examination will seek to determine the candidate's ability to:

1. Analyze Hebrew forms.
2. Understand the fundamental syntactical construction.
3. Translate prose passages from the Hebrew Bible.

Students who have studied modern Hebrew should become familiar with an introductory grammar such as T. O. Lambdin's *Introduction to Biblical Hebrew* (Scribner's) or C. L. Seow's *Grammar for Biblical Hebrew* (Abingdon).

HISTORY

The student is required to take fifteen credits in this department, distributing the work as follows:

1. In the division of church history, both CH101, History of Christianity I, and CH102, History of Christianity II, which, unless advanced placement has been granted, must be completed by the end of the middle year.
2. Nine additional credits, including a minimum of three credits in history of religions, church and society, or ecumenics.

THEOLOGY

The student is required to take fifteen credits in this department, distributing the courses as follows:

1. Courses TH221, Systematic Theology I, to be taken in the second semester of the junior year, and TH222, Systematic Theology II, to be taken in the first semester of the middle year.
2. A third course (three credits) dealing with a major theologian or basic Christian doctrine, selected from a group designated as qualifying as a "third theology course for M.Div. candidates."
3. A course (a minimum of three credits) in philosophy or Christian ethics.
4. The final three credits may be drawn from any of the departmental divisions.

PRACTICAL THEOLOGY

The student is required to include in his or her program fifteen credits drawn from the offerings available in this department, distributing the work as follows:

1. Courses SC101 and SC102, Speech Communication in Ministry I and II (two credits), which are to be completed in the first year.
2. Courses PR201,-202, Introduction to Preaching (four credits), which are to be completed in the second year.
3. One course (three credits) in each of the three remaining departmental

areas: Christian education, congregational ministry, and pastoral care and specialized ministries.

GENERAL REQUIREMENTS

1. Course VM100, Formation for Christian Ministry (two credits), taken in the first year of the program. [Not applicable to students entering their program in academic year 2002–2003.]

2. Two field education units worth two credits each. The first is usually done during the summer between the junior and middle years and is selected from either GM102 or GM123. The second is usually done over the entire middle year and is selected from either GM104–105, GM108, or GM121–122. At least one of the course sites must be in a local church.

ELECTIVES

The twenty-four to twenty-six credits remaining in the student's program may be distributed as follows:

1. Introductory and advanced language classes, which do not meet Biblical Department distribution requirements.

2. Denominational studies, such as polity, which do not meet departmental distribution requirements. Students who are members of the Presbyterian Church (U.S.A.) ordinarily take course GM201, Presbyterian Church Polity (two credits).

3. A senior research paper or thesis (three or six credits).

4. Departmental electives over and above the requirements.

Part-Time Study and Acceleration

The program of study leading to the M.Div. degree is designed to be completed in six semesters of full-time study, exclusive of any period that may be devoted to an internship.

In a few instances, usually occasioned by ill-health or extraordinary family circumstances, a portion of the work may be conducted on a part-time basis, and the time required to finish the degree is extended beyond three years. An M.Div. candidate should not expect, however, to pursue any substantial portion of the curriculum by part-time study. The foundational courses, and many others that are essential for a balanced and integrated program, meet through the week, and appropriate substitutes are ordinarily unavailable. The Seminary provides no assurance that a student who is able to attend class only on particular days, or for a restricted number of periods each day, will have access to the courses he or she needs to complete the graduation requirements.

In addition to the regular academic semesters, the Seminary provides a summer session that is available to M.Div. candidates under certain defined conditions. Such candidates may draw upon the offerings of the summer session for the following reasons:

1. To pursue the intensive courses in Greek and Hebrew language and exegesis, in a less intense atmosphere than might obtain during the academic year.
2. To satisfy requirements of the field education sequence.
3. To enroll in a program of clinical pastoral education.
4. To make up deficiencies.
5. To allow for a lighter full-time enrollment during the following autumn and spring semesters.

A candidate contemplating part-time study should be aware of the limitations that such status imposes on eligibility for financial aid, student housing, and loan deferment. The Seminary cannot certify to the Immigration and Naturalization Service an international student who is pursuing his or her work on a part-time basis.

ACCELERATED PROGRAM IN MINISTRY AND SOCIAL WORK

An accelerated program leading to the Master of Divinity degree from the Seminary and the Master of Social Work degree from Rutgers University is available. This program is designed for students who expect to enter forms of ministry requiring competence both in the disciplines of theology and in those associated with social work. Students interested in the accelerated program apply for the Master of Divinity degree at the Seminary. Application for the Master of Social Work is made to the School of Social Work at Rutgers University during the middle year at the Seminary. The Seminary does not admit students directly to the Rutgers program and makes no guarantee that applications to Rutgers University will be successful.

In consultation with the registrar, the M.Div. requirements are completed as usual in the first three years. During the third year a certain number of units (credit hours) taken at Rutgers University may be credited toward the Seminary degree, while certain Seminary courses are credited toward the M.S.W. Immediately following the granting of the M.Div. degree, the student enters the summer session at the Rutgers Graduate School of Social Work with advanced standing and may complete all requirements for the M.S.W. earlier than might otherwise be the case, ordinarily by the end of the fourth academic year. Since students end their relationship with the Seminary upon receipt of the M.Div., Seminary housing is not available during the fourth year of study.

Applications for this program should be filed with the Seminary registrar.

Information covering the specific requirements of this program is available, from the registrar, upon request.

MASTER OF DIVINITY/MASTER OF ARTS DUAL DEGREE PROGRAM

Persons who at the time of application know that they wish to pursue a combined Master of Divinity and Master of Arts program may be admitted to candidacy for both degrees simultaneously. Pursued over a period of four years, the studies are coordinated from the outset to integrate preparation for ministry in the church with either a Christian education or a youth ministry specialization. Although requirements for the two degrees are unchanged, an integrated pattern of advisement enables the student to attain greater proficiency in theological studies as related to educational understanding and practice than would be possible were the degrees to be pursued in sequence.

Students admitted to the consolidated program after matriculation at Princeton Seminary will *not* receive the same financial aid and housing benefits as those persons who are admitted to the Seminary as candidates in the dual degree program. A decision to discontinue the program, once admitted, will not guarantee that either degree separately may be concluded in what otherwise might be the standard time.

THE DEGREE OF MASTER OF ARTS

The two year program for the Master of Arts in the area of Christian education includes basic studies in Bible, theology, church history and practical theology. The program emphasizes theory and practice for the educational ministry of the church and it also attends to philosophical, cultural, developmental, and procedural dimensions of education. The M.A. is designed to prepare students for administering Christian religious education in parish and institutional settings; to provide training for teaching the Christian religion in church or secular schools; and to afford an opportunity for specialized preparation for youth ministry. It is *not* a degree earned as preparation for doctoral studies.

Admission Requirements

It is recommended that the candidate's baccalaureate preparation include at least sixty semester hours, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.A. program must furnish a letter of evaluation and endorsement from the minister or governing body of the church with which he or she is affiliated, together with three additional letters of reference from persons in a position to assess his or her qualifications for seminary study. *Where possible, at least one of these references should be from a professor or teacher with whom the applicant has studied.* In addition, the candidate must supply a transcript of all college or university work pursued to date. When possible, this is to be supplemented by the Confidential Report of Academic Standing. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a supplementary transcript must be provided indicating the awarding of a baccalaureate degree by an approved college or university. Matriculation in the Seminary cannot be effected until this supplementary record has been received.

An interview before March 1 is strongly recommended. The interview is arranged through the office of the Director of Vocations. It may be held on the campus with a member of the faculty or staff or at a location near the applicant's home with an alumnus/a who lives in the area. Interviews with an alumnus/a must be scheduled through the Office of Vocations by February 1 for those who desire consideration for the following academic year. On occasion, an interview may be required by the Admissions Committee.

It is expected that applications for the M.A. program be filed with the Office of Admissions and Financial Aid by March 1 for the following academic year, although applications submitted after March 1 will be considered. Admissions are made on a rolling basis beginning in October. Priority in the assignment of housing will be given on the basis of early application and admission.

Advanced Placement

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing should indicate that fact at the time of application. Upon being informed of his/her admission to Princeton Seminary, the student shall:

1. provide a letter certifying good standing in the institution in which he or she currently is enrolled (or from which the credit is to be transferred) and dismissing him or her to this Seminary, and
2. consult with the registrar of the Seminary regarding transfer credit that will be granted.

A maximum of thirty semester units of course credit will be received in transfer or as advanced placement toward the M.A. degree, even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary.

Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted. On occasion, a candidate for the M.A. degree may be permitted to apply university graduate work toward the program requirements, but these credits will subsequently be disallowed if he or she changes to the M.Div. program.

Where the candidate is permitted to apply credits earned elsewhere toward the Princeton M.A. requirements, the final year of study (thirty semester credits) must in all cases be spent at Princeton Seminary.

Curriculum

The Master of Arts program (with emphasis in Christian education) requires the successful completion of work (totalling 60 credit hours) drawn from the four academic departments of the Seminary, and a listing of general ministries' courses. The specific course/credit requirements are allocated as follows.

BIBLICAL STUDIES

The student is required to take six credits in this department, as follows: courses OT101, Introduction to Old Testament Studies, and NT101, Introduction to New Testament Studies.

HISTORY

Course CH102, History of Christianity II, three credits, is required.

THEOLOGY

Courses TH221, Systematic Theology I, and TH222, Systematic Theology II, fulfill the six credit requirement of the Theology Department.

PRACTICAL THEOLOGY

The twenty-five credits required in practical theology are distributed as follows:

1. A course in pastoral care, three credits.
2. Course SC101, Speech Communication in Ministry I, one credit.
3. A course in group leadership and dynamics, three credits.
4. Six three-credit courses in Christian education, as follows: course ED101, Introduction to Christian Education; a course in faith and human development; a course in cultural foundations of Christian education; a course in teaching; a course in church administration; and course ED105, The Educational Ministry (taken in the senior year with special precept focussed on a final project).

GENERAL REQUIREMENTS

The student's program requires six to eight credits from this listing.

1. Course VM100, Formation for Christian Ministry (two credits), taken in the first year of the program. [Not applicable to students entering their program in academic year 2002–2003.]

2. Two field education units worth two credits each. The first is usually done during the summer between the junior and senior years and is selected from either GM102 or GM123 . The second us usually done over the entire senior year and is selected from either GM104–05, GM108, or GM121–122. At least one of the sites must be in a local church.

3. In addition, students who are members of the Presbyterian Church (U.S.A.) ordinarily take course GM201, Presbyterian Church Polity (two credits).

ELECTIVES

The ten to fourteen credits remaining after basic requirements are fulfilled may be completed with electives drawn from any of the four academic departments.

Youth Ministry

Candidates who wish to pursue their work with a focus on youth ministry enroll for the regular requirements in biblical studies, history, theology, and interdepartmental studies. In addition, they will take twenty-five credits in the area of Practical Theology as follows:

1. A course in pastoral care, three credits.
2. Course SC101, Speech Communmication in Ministry I, one credit.
3. Seven three-credit courses in Christian Education, as follows: course ED101, Introduction to Christian Education; course ED352, Theological Foundations for Ministry with Youth; course ED353, Advanced Studies in Youth, Society, and Culture; a course on human development; course ED105, Educational Ministry (taken in the senior year with special precepts); and courses on society and culture, on the family, and on administration are suggested as electives.

Post-M.Div. Program

Candidates who hold the M.Div. degree ordinarily can complete the M.A. in Christian education requirements in one additional year of full-time study (30 credits hours). In each case the specific program components will be determined in terms of the student's previous education and experience.

THE DEGREE OF MASTER OF THEOLOGY

The program of studies for the degree of Master of Theology is designed for students who wish to improve or deepen their preparation for ministry beyond the level reached by their M.Div. course, or who desire to acquire a preparation for specialized ministries of the church.

Admission Requirements

Applications for the degree of Master of Theology (Th.M.), together with the necessary supporting documents, must be filed with the Director of Admissions and Financial Aid by May 1 for the following academic year. Applications submitted after May 1 will be considered if space is available. [NOTE: Required materials from *all international applicants* must be on file in the Office of Vocations by January 10 for the following academic year. For information about scholarships available to international applicants, see p. 186 in this Catalogue.] The Admissions Committee holds meetings periodically throughout the year to consider those applications for which the files of credentials are complete. Each applicant will be notified of the committee's action as soon as practicable after a decision has been reached. Those who seek admission to this program will find it to their advantage to make application at an early date, since the number of positions available in some fields is necessarily limited.

An applicant for the Th.M. degree is required to furnish, among other items specified on the application form, a letter from the appropriate official of the applicant's endorsing governing body, stating that he or she is in good and regular standing with the denomination, together with three additional letters of reference from persons in a position to assess his or her qualifications for graduate theological study. *Where possible, at least one of these references should be from a professor or teacher with whom the applicant has studied.* It is expected that applicants shall be certified as ministers or ministerial candidates by the responsible governing body of their denomination, or are making normal progress toward such certification. In addition, the applicant must submit an official transcript (usually sent directly from the school) of all college and seminary work pursued to date. If accepted, evidence must be provided to show that the applicant has been awarded the degrees of Bachelor of Arts and Master of Divinity, or their equivalents, from approved institutions. The equivalent of the M.Div. degree is completion of a three-year post-baccalaureate program designed as preparation for ordained ministry. Matriculation in the Seminary cannot be effected until this record has been received.

International applicants, in addition to the above, are required to achieve a minimum score of 550, with 55 expected on each of the three parts of the TOEFL (Test of English as a Foreign Language) paper based examination, or 213 on the computer based test. TOEFL scores are to be submitted with the application by the January 10 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application.

Applicants wishing to receive the Th.M. degree in either the Department of Biblical Studies or in the area of Preaching (Department of Practical Theology) must have a knowledge of Greek and Hebrew.

Applicants wishing to receive the Th.M. degree in the area of Pastoral Care

(Department of Practical Theology) must have completed one unit of clinical pastoral education or an introductory course in pastoral care and counseling or have equivalent pastoral experience, prior to matriculation.

Applicants who receive notice of admission prior to February 15 must indicate to the Director of Admissions and Financial Aid by March 15 whether or not they will accept admission to the Seminary. Applicants receiving notification after February 15 must indicate their decision within thirty days.

Program

Twenty-four units (credit hours) are required for the Th.M. degree. If the candidate wishes to present a research paper or thesis in partial fulfillment of the requirement, it shall be assigned six units of academic credit. Courses ordinarily must be taken in the area of the department in which the candidate is specializing. However, the student may be permitted to take courses in other areas of the department, or in areas of other departments, if in the judgment of his or her faculty adviser these courses are related to the student's field of concentration.

The candidate who seeks the degree without the presentation of a thesis is expected to pursue one or two courses which will require the writing of an essay or essays, which give evidence of ability to engage in research and present his or her investigation in an acceptable literary and academic form.

Each candidate will be assigned an adviser. Candidates will arrange their programs of study in consultation with their advisers, and in accordance with the programs developed for their chosen areas of study. As a rule, introductory level courses may not be chosen for credit toward the Th.M. degree. In special cases, the student's adviser may give permission for selecting such courses, provided the instructor will give special assignments in accordance with the requirements for the Th.M. degree.

When a research paper or thesis is presented in partial fulfillment of degree requirements, it must be submitted to the professor concerned by the last class day of the semester in which it is due.

The candidate must spend a minimum of one year in residence and should, within that period, normally complete all courses and the research paper or thesis (where applicable). The schedule of courses in several program areas is so arranged, however, that candidates may attend class one day each week for eight semesters in succession, and receive the degree in four years. Class days may vary from semester to semester.

Candidates must attain an average of 2.70 (B minus) or better in order to qualify for the Th.M degree. In view of this restriction, they may not choose to have their work evaluated on a pass/fail basis.

THE DEGREE OF DOCTOR OF MINISTRY

The program of studies for the degree of Doctor of Ministry (D.Min.) is designed to enhance the ability of ministers to act as leaders of the church in its various visible expressions. The primary educational objective of the program is to teach ministers to reflect in an integrative way on the human experience of ministry in light of theological commitments and values. The aim is to achieve a sense of both theological and behavioral "connectedness" about ministry that can be articulated in theories of why ministers do what they do in the contexts in which they work. A D.Min. candidate is required to be engaged in a recognized form of full-time ministerial practice for the duration of the program, which is designed as "in-service" education.

Admission Requirements

Applications for the degree program, together with the necessary supporting documents, should be filed with the Director of the D.Min. Program not later than March 15 for the following academic year. Applicants are informed of the decision of the Admissions Committee on or about the first of May.

An applicant for the D.Min. degree is required to furnish, among other items specified on the application form, the following credentials:

1. An official transcript of all college and seminary work pursued to date. Included must be indications that the degrees of Bachelor of Arts and Master of Divinity, or their academic equivalents, were received from approved institutions.

2. Three letters of reference in which assessment is made of his or her ministerial practice.

3. An extended personal statement dealing with aspects of his or her ministerial practice and including a tentative sketch of a feasible final ministry project.

4. After admission and before matriculation an endorsement from his or her session, governing board, or supervisor, approving the expenditure of time called for by the program.

5. Declaration of a single subject-matter area selected from the D.Min. "Agenda of Concerns" as the focus of D.Min. study and final project.

The program is limited to persons who have served in full-time ministry *for at least three years* following receipt of the basic theological degree (whether it was an M.Div. or not). Applicants who receive notice of admission to the program must indicate to the Director within thirty days whether or not they intend to accept that admission.

Program

As an advanced degree program of ministerial studies, the D.Min. is related to but different from many continuing education programs for ministers. It requires strong commitment to a disciplined course of study, the cultivation of a particular "habit of mind," the development of critical self-awareness in the performance of ministry, and the demonstration of a high level of ministerial competence through the preparation and public sharing of a well-defined ministerial project.

THE D.MIN. "HABIT OF MIND"

Doctor of Ministry study seeks to create in its candidates a certain way of perceiving and thinking about ministry and their work. This "habit of mind" is a theologically informed praxis of ministry that manifests the unity and interrelatedness of theory and practice in service to the ministry of the whole people of God. Included in such a "habit of mind" are practical theological interpretation and construction, contextual and relational thinking about the church and ministry, and critical attention to the ways the separate parts of ministry situations—people, events, places, and issues—influence each other and go together to form the particular "events" of ministry.

STRUCTURE AND METHOD OF THE PROGRAM

Four essential *dimensions of ministry* form the curricular structure of the D.Min. They are integrally related to each other and can be thought of as enduring perspectives or "lenses" through which all concrete ministerial experience can be viewed. D.Min. learning activities (including papers and discussions, case studies, readings, reports and evaluations) are organized around these four dimensions.

1. INTERPRETING SCRIPTURAL AND TRADITIONAL SOURCES of Christian faith so that they are capable of generating and shaping particular ways of faith and life in relation to God and others. In this dimension of ministry the focus is on the interpretation and communication of the biblical witness and the church's faith in its various formulations as they have to do with human existence and the church's mission in the world.
2. ENCOURAGING, HELPING, AND EMPOWERING people as they struggle with various forces in their lives that sometimes are destructive and bring about suffering and despair. The focus in this dimension of ministry is on personal (and interpersonal) struggle and hope for renewal, transformation, and fulfillment.
3. ENVISIONING AND ORGANIZING forms of communal life and action that embody Christian faith in neighborhood, city, state, national, and international settings. The focus is on the communal embodiments of Christian faith in the world.
4. RETHINKING CHRISTIAN FAITH IN GOD. The focus here is on the continuing task of theological formation and restatement in light of the experience of ministry in the world even as that experience is always

under re-examination and formation in the light of the challenge of the witness of Scripture and the church's faith.

The D.Min. *Agenda of Concerns* is a list of eight critical ministry subjects that in the faculty's judgment represent some of the most primary concerns in ministry today, calling for special analysis, theological reflection, and new ministerial practice. *At admission each candidate elects to concentrate his or her D.Min. attention on one (or in some cases two) of the ministry concerns listed in the Agenda.* While the four dimensions of ministry described above constitute the organizing *structure* of D.Min. work, the Agenda of Concerns specifies the *subject matter content* of ministry experience with which candidates work in the program. The content of the D.Min. workshops, program of individual study, and subject of the final project (described below) are selected and guided by the particular concern chosen as the focus of a candidate's program.

The current approved Agenda of Concerns is:

1. Family patterns and needs
2. Lay ministry and leadership
3. Ethnicity and racial justice
4. Addictions and dependency
5. Economic disparity and injustice
6. Gender, sexism, and sexuality
7. Ministry in a multi-religious society
8. Religious experience and practice in a secular and pluralistic world

Further information about the nature of these concerns and their operation in the program is to be found in descriptive brochures available from the Doctor of Ministry Office.

CURRICULUM SEQUENCE OF THE D.MIN.

Actual D.Min. learning activities take place in three phases of the program: (1) Individual Program of Study, (2) D.Min. Workshops, and (3) the Final Ministry Project. (There is no separate examination phase.)

a. INDIVIDUAL PROGRAM OF STUDY. Immediately upon admission, candidates begin to negotiate with the D.Min. Director and selected faculty advisers individual programs of independent study and learning tasks to facilitate achievement of the aims of the program. The Individual Program of Study represents an agreement between candidate and Seminary and is an integral part of the requirements for the degree. It includes commitment to reading a selected bibliography and, depending on a candidate's background and educational need, may also contain such activities as continuing education seminars, academic courses either at Princeton Seminary or elsewhere, independent consultation with resource persons, and field observation or supervision activities related to the particular ministry concern of a candidate's program. The Program of Study will provide ways for candidates to be accountable for their progress and will include submission of various written reports related to independent study activities.

b. D.MIN. WORKSHOPS. Required on-campus residency for the D.Min. occurs in three special workshops over a two-year period, each of approximately three weeks' duration and led by two or more D.Min. faculty members. In workshops, candidates are introduced to the integrative method of the program through the four Dimensions of Ministry, guided in understanding the contextual and relational aspects of ministry, and offered faculty input in the Agenda of Concerns and other theological subjects. Candidates write and discuss a structured series of Ministry Experience Reports based on their own work as a major part of the workshop experience.

The first workshop occurs in the fall next after spring admission, and the second and third workshops are held in the two succeeding summers. Candidates live and work in private residential quarters on the Princeton campus for the duration of each workshop.

c. FINAL MINISTRY PROJECT. The culmination of the D.Min. program is the researching, executing and writing up of a major ministry project within the area of each candidate's focal concern. Projects are advised by faculty members. All final projects are characterized by the presence of a clearly articulated theological rationale and a connectedness to the context in which ministry occurs. They may take a variety of forms, some resembling research documents, others featuring the development of a resource for ministry. Whatever their form, all projects must meet the criteria established by the program and supervised by the faculty. Undertaking of the final ministry project requires recommendation by leaders of the third workshop and approval of an acceptable project proposal by the D.Min. Studies Committee.

COMPLETION OF THE PROGRAM

Progress through the stages of the program is regularly evaluated and determined by the faculty, the D.Min. Director, and the D.Min. Studies Committee. Typically, completion of any phase of the program is certified by its faculty leaders, and additional working papers or projects may from time to time be required as the basis for evaluation. Any candidate who for whatever reason discontinues his or her program after satisfactory completion of the third workshop is eligible to receive certification as a "Fellow in Pastoral Leadership Development."

The D.Min. is designed to be completed within three or four years from admission. Candidates must complete their final project within two years following admission to final project status after completion of the third workshop, unless their candidacy is extended for cause by the D.Min. Studies Committee.

Information about costs and payment for the program will be found in this Catalogue in the chapter headed *Tuition, Fees, and Payments.* Room and board expenses while attending workshops are additional. Failure to make payment by the date specified will result in the candidate being dropped from the program. Any exception to this rule may only be with the written approval of the Vice-President for Business Affairs. In no case, however, will a candidate be permitted to begin a workshop unless the Seminary has received payment of the required installment.

Limited financial aid in the form of either grants or loans is available for Doctor of Ministry candidates on a demonstrated need basis beginning in 1999. Applications are available on request from the D.Min. office after admission to the program. The aim of financial aid is to ensure that ministers from all contexts are afforded an equal opportunity to participate in the program. It is expected that each applicant will demonstrate due diligence in utilizing other sources of funding, including congregational/organizational support, before applying for financial aid.

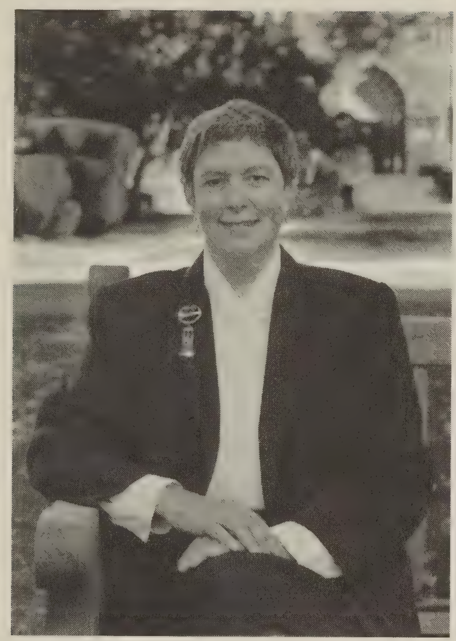
For application materials, and/or further information and descriptive materials covering all phases of the program, write or call:

Director
Doctor of Ministry Program
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803
Telephone: (609) 497-7875
E-mail: dmin@ptsem.edu

THE DEGREE OF DOCTOR OF PHILOSOPHY

The Doctor of Philosophy program is designed to prepare men and women for independent scholarship in various dimensions of the study of religion and for teaching in colleges and theological seminaries. Work currently is offered in five areas:

1. Biblical Studies [Old Testament, New Testament]
2. History and Ecumenics [Church History; History of Doctrine; Mission, Ecumenics, and History of Religions]
3. Theology [History of Christian Doctrine, Systematic Theology, Philosophy and Theology, Christian Ethics]
4. Religion and Society



CHRISSIE KNIGHT

Katharine Doob Sakenfeld

5. Practical Theology [Christian Education, Pastoral Theology, Homiletics] Upon petition, interdisciplinary programs are also sometimes approved and are pursued under the direct supervision of the Ph.D. Studies Committee.

Admission Requirements

All applicants for admission to the Ph.D. program at Princeton Theological Seminary must hold the degree of B.A., or its equivalent, from an approved college or university, and the degree of M.Div., or its equivalent, from an approved theological institution. It is assumed that those who are enrolled in M.Div. or equivalent programs when they apply for admission will have received their degrees before matriculation.

The M.Div. degree is required of candidates in the area of Practical Theology. In other fields of study, if the M.Div. or its equivalent be absent, a minimum of two years of graduate study in religion is required. *Included in the two years must be a course in each of Old Testament; New Testament; systematic theology, philosophy or ethics; history of religions; a human science in relation to religion; and two courses in history of Christianity.*

Candidates for programs in Christian Education, Pastoral Theology, and Homiletics must submit evidence, as early as possible in the first year of residence, that they have engaged in that form of professional practice under close supervision, or else they must arrange to do so during their period of residence.

All candidates must be fluent in English and must demonstrate reading knowledge of two other modern languages, normally German and French. It is strongly recommended that candidates enter the program with a reading knowledge of both languages. Competence in at least one language—in the case of Biblical Studies, German—must be established before matriculation as a condition of registration for a full course load. Competence in the second modern language must be demonstrated as a prerequisite for the second year of residence. Please see the *Ph.D. Supplementary Announcements* for more information.

Application Credentials

Applications for the degree of Doctor of Philosophy (Ph.D.), together with the necessary supporting documents, must be filed with the Director of Ph.D. Studies. Applications and supporting materials must be in Princeton by January 3, 2003. Applicants will be informed by mid-March of the Committee's decision.

An applicant for the Ph.D. degree is required to furnish, among other items specified on the application form, the following credentials:

1. Transcripts of all college and seminary work pursued to date. Before matriculation, evidence must be provided to show that the applicant has been awarded the degree of Bachelor of Arts or its equivalent from an approved college or university, and the degree of Master of Divinity or its equivalent from an approved theological institution.

2. The results of the General Test of the Graduate Record Examination. This examination is given at numerous centers throughout the world by the Educational Testing Service. Applications to take the examination are available from Educational Testing Service, P. O. Box 6004, Princeton, New Jersey 08541-6004. For applicants whose native language is not English, the Test of English as a Foreign Language, also administered by Educational Testing Service, is to be substituted. The Educational Testing Service will transmit the examination results directly to Princeton Seminary.

3. An academic paper in the intended area of specialization. This paper, either previously or specially prepared, should, in the mind of the applicant, be representative of his or her best work. It should ordinarily be between twenty and thirty pages in length. The paper will be evaluated by the following standards as evidence of the candidate's ability to work on the doctoral level in the intended area of specialization: (a) understanding of the subject treated and the materials used, (b) knowledge of relevant bibliography, (c) cogency and clarity of argument, and (d) constructive originality of thought.

Applicants who receive notice that their applications have been approved must indicate to the Director no later than April 15, 2003 whether or not they intend to accept admission to the Seminary.

The Sequence of a Typical Program

The program of any particular doctoral candidate may deviate from the following outline at some points, but this sketch indicates in general what may be anticipated. A copy of the *Ph.D. Supplementary Announcements* containing more complete information concerning the Ph.D. program may be obtained by addressing the Director of Ph.D. Studies.

1. Orientation for incoming doctoral students is held immediately before the opening of the fall term in September. Questions of registration and advisement are handled at this time. The student is assigned a primary adviser and, usually, two other members of a residence committee. It is from this residence committee and especially its chair that the student secures counsel with regard to courses and other aspects of his or her program until the time of the comprehensive examinations.

2. A two-year period of full-time resident study prior to the completion of the comprehensive examinations is normally required. In no case is advanced standing granted at the time of acceptance for candidacy. In exceptional cases the Ph.D. Studies Committee may later reduce the time of resident preparation for the comprehensive examinations on recommendation of the candidate's department. Under no condition will the minimum requirement of two years' full-time tuition be reduced.

3. In the second term of the first year of residence the student's work is reviewed by his or her residence committee and, if satisfactory progress has been made, further courses of study are planned, leading to the comprehensive examinations.

4. The student is urged to give thought to possible areas and topics for the dissertation from the very beginning of residence. Seminar and course paper topics might well be selected in part to explore such possibilities. During the second year of residence a research topic should be worked out with the student's residence committee. The research topic must be approved by the candidate's Department no later than the last departmental meeting of the second year of residence and then received by the Ph.D. Studies Office before the candidate begins the comprehensive examinations.

5. The period of resident study culminates in the comprehensive examinations which are usually four or five in number, designed for five hours of writing each, followed by an oral examination of approximately two hours. With the permission of the candidate's residence committee and department, an essay may be presented in lieu of one of the examination papers. Other variations in testing procedure must be approved by the Ph.D. Studies Committee. With specific exceptions approved by departments and the Ph.D. Studies Committee, all examinations should be taken at one period, of which there are three each

year: September/October, January, and April/May. Students may take the comprehensive examinations in April/May of the second year of residence, or in September/October or January of the third year of residence. With permission of the candidate's residence committee and department, the examinations may be divided between no more than two of the consecutive dates within this period. Students must complete all seminars and the grades must be received in the Ph.D. Studies Office before comprehensive examinations are begun. Exception to this rule is made for any seminars in which a student is enrolled during the term in which comprehensive examinations are being taken. Under no circumstances may examinations be undertaken until all language requirements have been satisfied, or before a research topic has been approved by the student's department.

6. Upon satisfactory completion of the comprehensive examinations, a dissertation committee is appointed by the Ph.D. Studies Committee upon nomination of the candidate's department, taking into account the research topic and the candidate's own suggestions. The chair of the dissertation committee must be a full-time member of the Seminary faculty. Under the guidance of the dissertation committee, the student develops the research topic into a formal dissertation proposal which must be submitted to the Ph.D. Studies Committee for approval. The comprehensive examinations must be passed and the dissertation proposal approved no later than the last Ph.D. Studies Committee meeting of the third year. Failure to meet this deadline may result in dismissal.

7. After the dissertation proposal is approved, the student writes the dissertation (limited to 250 pages) following procedures of counsel and evaluation agreed upon with the members of the dissertation committee. The final draft must be approved by the dissertation committee no later than March 15 of the year in which the degree is to be conferred. After the dissertation is approved, the date of the public oral examination is set by the candidate's department, in consultation with the dissertation committee and the candidate. Upon satisfactory completion of this examination the candidate is recommended for the degree by the examiners.

8. Three unbound copies of the dissertation must be deposited in the Ph.D. Studies Office at least one week prior to the last regular faculty meeting of the second semester. Each copy must include an abstract of not more than 350 words. The dissertation is made available to the scholarly world by microfilm, for which the candidate completes the Doctoral Dissertation Agreement Form in the Office of Ph.D. Studies. The abstract is published in *Dissertation Abstracts International.*

Upon the completion of full-time resident study, candidacy is maintained by the payment of an annual continuation fee of $600. This fee is designed to cover the cost of institutional services ordinarily rendered to a student actively engaged in the writing of a dissertation. It does not envision, however, the pursuit of additional courses for academic credit. All degree requirements normally must be completed within six years of the beginning of candidacy. Extensions beyond this limit are granted only on the basis of significant progress on the dissertation. If all degree requirements are not completed within nine years, the candidacy will expire. Failure to pay tuition or continuation fees for an academic year without written approval of the Vice President for Business Affairs will terminate the candidacy.

ADDITIONAL PROGRAMS AND REQUIREMENTS

National Capital Semester

The National Capital Semester for Seminarians offers an opportunity for a limited number of students to spend their fourth semester of residence in Washington, D.C., for the study of public policy from a theological perspective and for encounter with persons involved in the political process. The program entails supervised study, direct political interaction, and ethical reflection, and offers a full semester of academic credit. Participants retain their enrollment in Princeton Seminary during the National Capital term, pay tuition to this institution, and are eligible for financial assistance. Students selected for this program will postpone their academic year field education placement until their senior year. Application for the program should be made to the Dean of Academic Affairs by February 1 for the spring semester of the following academic year.

Program for Asian American Theology and Ministry

The Program for Asian American Theology and Ministry has been established by Princeton Theological Seminary to facilitate the theological education of leaders for the rapidly growing Asian American churches in the United States. The work of the program finds focus in the recruitment, education, and placement of bilingual and bicultural Asian American M.Div. students; the continuing education of Asian American clergy and laity; and the development of theological, educational, and bibliographic resources for an effective ministry in Asian American contexts.

Beyond its service to the Asian American church, the program seeks to promote mutual understanding and solidarity among persons of all ethnic and racial backgrounds, both within the Seminary and in the wider Christian community. Further information about the program and its activities may be secured by writing to:

Director
Program for Asian American Theology and Ministry
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803

Special Students

The Seminary admits a limited number of qualified applicants who desire to pursue studies in the Seminary on a matriculated basis but who do not wish to enroll as candidates for a degree. Special students usually are admitted for only one year of study and pursue a carefully selected group of courses under a faculty adviser. They pay tuition either by the semester or by the unit of credit. Inquiries should be directed to the Office of Admissions and Financial Aid.

Auditors

Auditors are persons who have secured the permission of the professor to attend the class lectures for a course in which they are not enrolled for credit. Auditors should not expect to participate in class discussion (e.g., ask questions) or attend preceptorials, and may not take examinations or ask professors to evaluate work of any kind, and *no record will be maintained of any classes attended on this basis. Courses begun on an audit basis may not subsequently be changed to credit status.*

Regularly enrolled students, faculty spouses, student spouses, and persons invited by the President to be guests of the Seminary may audit classes by having the professor sign an audit authorization form (secured from the Office of the Registrar) and returning the signed form to the registrar no later than the tenth class day of the semester (the end of drop/add period).

Other qualified persons may audit classes, provided they have secured the permission of the professors involved, have enrolled with the registrar, and have paid the required fee for each course audited. Applicants should correspond with the registrar before contacting the professor. No outside auditors will be allowed to enroll after the tenth class day of the term.

Unclassified Students

As a courtesy to other recognized schools of theology, students from those institutions may occasionally be allowed to register for a semester or a year of full-time or part-time work. The grades for such persons are transmitted to the sending schools, and Princeton Seminary provides no further transcript service.

Unclassified students received in this way are not regarded to be alumni/ae of the Seminary.

A similar courtesy is extended to graduates of the Seminary who reside in the area and who wish to pursue an occasional course without becoming candidates for an advanced degree. Such work is appended to the graduate's Seminary record.

Persons who wish to inquire about unclassified status should correspond with the registrar. Unclassified students are charged tuition, are not eligible for financial assistance, and normally cannot be considered for student services and/or campus accommodations.

Visiting Scholars

The Seminary offers its facilities to a limited number of mature scholars who wish to engage in research, usually as part of a sabbatical leave from another institution. Such persons may apply for status as a visiting scholar which will grant them one or more privileges in regard to the use of the Seminary's resources. Use of the library, attendance at classes, and low rental furnished apartments are included among these privileges. Applicants for visiting scholar privileges should correspond with the President. The deadline for applications is November 15 for the following academic year, and applicants are usually notified by January 15 regarding the status of their applications.

International Students

Along with the other admission credentials, an international student desiring to enter the Seminary is required to have sent to the Director of Vocations (or, in the case of a Ph.D. applicant, the Director of Ph.D. Studies) a statement from his or her national church endorsing his or her educational plans as necessary preparation for a position of leadership in that church.

Occasionally, an application is received from a student whose preparatory education reflects a system rather different from that typical of the United States. In such instances, the equivalent of the A.B. degree is considered to be four years of regular academic study, primarily in the humanities, arts, and sciences, beyond the secondary (GCE) level. Three additional years of full-time study, principally in the disciplines of theology, are then required to establish M.Div. equivalency.

In the case of an international student whose native language is not English, final approval of the application shall be contingent upon the receipt of a certificate of proficiency in written and spoken English. The basis of evaluation shall be the Test of English as a Foreign Language (TOEFL). The successful applicant will have achieved a minimum score of 550, with a minimum of 55 scored on each of the three parts of the examination, on paper based test or 213 on computer based test. The fee for any such test shall be borne by the applicant. After the student has undertaken a Seminary program, he or she may be required to withdraw from candidacy or from further study, if, in the judgment of the faculty, he or she is found to be inadequately prepared in the English language.

Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, international students are not usually admitted to the M.Div. program.

Mid-Year Admissions

Under ordinary circumstances the student should begin Seminary work in the fall of the year. For good reasons, however, candidates for the Th.M. degree, as well as special students, may undertake their studies at the beginning of the second semester. This privilege cannot be extended to candidates for the Ph.D. degree, or to international students. Applicants seeking advanced standing in the M.Div. and M.A. programs are rarely admitted to begin studies during the second semester.

Teacher Certification

Through a cooperative arrangement with Princeton University's Office of Teacher Preparation, it is possible for selected M.Div. and M.A. Seminary students to obtain New Jersey State secondary or elementary school teacher certification. However, the practice teaching component of the teacher-certification program does not fulfill the Seminary's field education requirements.

Students must demonstrate that they are able to complete all certification requirements during the normal course of their Seminary degree program. M.Div. students wishing to take Greek and Hebrew who also wish to pursue teacher certification must enroll in one of these languages the summer prior to beginning their degree program. Deadline for consideration is November 1 for middler M.Div. students and junior M.A. students.

All applications are reviewed after November 1 by the School of Christian Education. Each application will be approved or not approved for recommendation to the University based upon the following: ability to complete requirements, current and past academic course work (graduate and undergraduate) including GPA; references from pre-student teaching or field education experience, and Princeton Seminary faculty; and motivating factors and potential for excellence in teaching.

Approved applications will be rank-ordered for recommendation to Princeton University. Final acceptance to the program is subject to interview and placement by Princeton University and the public school.

Applications and complete information are available in the Christian Education office located in Tennent Hall.

Completion of Degree Requirements

Every degree candidate is responsible for ascertaining whether his or her program of courses will fulfill the graduation requirements. The Office of the Registrar maintains current records on all students except Ph.D. and D.Min. candidates, who are served by the Ph.D. and D.Min. offices respectively, and students may review their progress during normal business hours. Although grade reports are issued at the close of each semester, the Seminary is not responsible for calling attention to deficiencies in a student's progress unless those deficiencies are made the basis for disciplinary action.

Every student who expects to receive a degree at the annual commencement exercises, either in person or *in absentia*, shall file with the registrar not later than February 1 an *Application to Receive a Seminary Degree*. Failure to comply with this requirement may result in postponement of graduation until the following academic year.

Rules and Regulations

Additional rules and regulations governing life at the Seminary and the maintenance of candidacy are contained in the *Handbook*. This publication, part No. 2 of the *Princeton Seminary Catalogue*, is issued each year at the beginning of the autumn semester and represents a portion of the educational contract between the student and the Seminary. Particular attention is called to the section on Standards for Satisfactory Progress (found under "Academic Regulations and Information"), a federally mandated guide to eligibility for certain kinds of financial assistance.

As an essential part of the admission process, applicants are requested to provide several kinds of information regarding their personal and academic background. Failure to make written disclosure of information solicited on the application form, or misrepresentation in the information supplied, constitutes a prima facie basis for denial of admission. Where omissions or misrepresentations come to light after matriculation at the Seminary, and are reasonably believed to cast doubt upon the student's suitability for theological study, he or she is subject to dismissal.

Other Educational Opportunities at the Seminary

CENTER OF CONTINUING EDUCATION

DEAN OF CONTINUING EDUCATION: Joyce C. Tucker
PROGRAM COORDINATOR: David H. Wall
ACTING PROGRAM DIRECTOR FOR CONGREGATIONAL LIFE: Lisa M. Hess
OPERATIONS COORDINATOR: Mary Grace Royal
CONFERENCE COORDINATOR: Sharon Lynn Kozlowski

The Center of Continuing Education, located on the campus of Princeton Theological Seminary, offers ministers and lay people opportunities to participate in ongoing theological inquiry to increase their effectiveness for ministry. It invites church leaders to the campus, away from the pressure of the heavy daily schedule of parish or office, to study under competent guidance and to use the facilities of a great theological library. Events are scheduled throughout the year in a variety of formats, from one-day to one-week and are organized around four focus areas: spiritual growth, leadership development, vital congregations, and theological studies. The Center also offers independent study and personal retreats, conferences, and a jointly sponsored international program with the Board of Ministry of the Church of Scotland.

The *Program Guide*, in which the many programs of the Center are listed in detail, is distributed in the fall. It contains complete information and registration forms. Copies may be obtained by contacting:

Center of Continuing Education
20 Library Place Princeton, New Jersey 08540-6824
Phone: (609) 497-7990
FAX: (609) 497-0709
E-mail: coned@ptsem.edu
Web site address: http://www.ptsem.edu/ce

Students at the Seminary may also take advantage of most of the offerings of the Center by registering in advance. Certain restrictions and requirements apply.

The Center also assists those who wish to pursue brief periods of independent study on campus, using the facilities of Speer and Luce Libraries. Additional information and independent study registration forms are available in the *Program Guide* or on the web site.

Art Exhibitions in Erdman Gallery

The Center of Continuing Education displays various works of art from local and national artists in Erdman Gallery and is pleased to announce the exhibitions of the 2002–2003 season—an offering of painting, drawing, sculpture, and photography that makes connections between artistic memory, the present moment, and the ineffable wonders of our world. We invite you to spend time this year with our featured artists' works in Erdman Gallery.

Facilities, Lodging, Child Care, and Meals

Lodging for continuing education participants is in Erdman Hall, across the street from the Seminary's Speer and Luce Libraries. Erdman hall is a non-smoking, no-pet facility with a total of 60 simple yet comfortable guest rooms, all of which have telephones with voice mail and modem access. Most rooms are singles containing one twin bed. A few rooms have double beds, but there are no rooms with two twin beds. There are six family units, each with one bedroom with a double bed and another bedroom with a single bed. These family bedrooms are connected and have a shared bathroom, anticipating the accommodation of families of three or four people. Six other rooms are especially equipped to meet the needs of people with disabilities. Rates per night are $40 for a single room and $60 for a double room (only one double bed.) Call for family room rates.

Three spaces at the Carol Grey Dupree Center for Children, a licensed daycare center for children 18 months to pre-kindergarten, are reserved for continuing education participants. Interested guests may contact the Office of Housing and Auxiliary Services.

Princeton Seminary's dining hall in the Mackay Campus Center—about a two-block walk from Erdman Hall—serves excellent food with a wide variety of selections for every meal, including at least one vegetarian entrée. In order to fulfill our contractual responsibility to the Seminary's food service provider, we must offer our campus housing and meal plan as a package when continuing education events are in session. Those arriving early or staying on campus following an event may purchase meals in the cafeteria on a cash basis.

Certification Programs

The center offers events leading to three types of certification through the Presbyterian Church (U.S.A.): Presbyterian Christian Educator Certification, Presbyterian Interim Ministry Certification, and certification through the Administrative Personnel Association (APA). In addition, the Seminary has developed its own certification program to recognize work in the area of Hispanic leadership development and enhancement, a program for laypeople offered in Spanish.

PRESBYTERIAN CHRISTIAN EDUCATOR CERTIFICATION

For information on Christian educator certification, contact Donna Cook in Louisville.

Phone: 888-728-7228, ext. 5751
E-mail: donnac@ctr.pcusa.org
PCUSA certification web site: http://www.pcusa.org/christianeducators/certiffication.htm

PRESBYTERIAN INTERIM MINISTRY CERTIFICATION

For information on interim ministry certification, contact Mike Warren in Louisville.

Phone: 888-728-7228, ext. 5381
E-mail: mwarren@ctr.pcusa.org
PCUSA certification web site: http://dev.pcusa.org/ministers/interim.htm

ADMINISTRATIVE PERSONNEL ASSOCIATION (APA) OF THE PRESBYTERIAN CHURCH (U.S.A.)

For information about APA certification, including how to contact your local region, contact

Teri Bauer
Phone: 813-909-1694
E-mail: apapcusa@aol.com
APA web site: http://pcusa-apa.org

HISPANIC LEADERSHIP DEVELOPMENT AND ENHANCEMENT PROGRAM

Princeton Theological Seminary offers a multifaceted leadership development program for the Hispanic/Latino church community. Track I provides a *Certificado en Liderazgo Congregacional* to lay leaders of Hispanic/Latino congregations who have completed a three-year program that includes biblical, practical, historical, and theological studies. It also provides officer training opportunities for newly elected elders and deacons while serving seasoned officers with updated information. Track II provides a three-year program in Spanish for elders within the Hispanic/Latino Presbyterian church community that prepares them to fulfill the requirements of presbyteries for the opportunity to serve as commissioned lay pastors. Track III is the continuing education component in which topics of concern are developed for Hispanic/Latino clergy. This entire leadership program, which will be entering its twelfth year of ministry, is sponsored by the Princeton Theological Seminary in cooperation with presbyteries in New York and New Jersey, the Synod of the Northeast, Presbyterian Church (U.S.A.), and the congregational Ministries Division of the General Assembly, Presbyterian Church (U.S.A.).

For further information contact:

The Reverend Victor Aloyo Jr.
Director of Vocations
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542-0803
Phone: 609-497-1940 or 1-800-622-6767, ext. 1940
E-mail: victor.aloyo@ptsem.edu

THE INSTITUTE OF THEOLOGY

The Institute of Theology is offered by the Center of Continuing Education for two weeks each summer in late June. Pastors, educators, and other church leaders gather for Bible study and worship, seminars, workshops, convocation, and other special opportunities. Leadership is shared by members from the Princeton faculty and administration, and faculty and pastors from around the country. The sixty-second Institute of Theology is scheduled for ten days in Princeton.

- Week One: June 16–20, 2003
- Week Two: June 22–26, 2003

For complete information and a brochure, contact the Center.

PRINCETON THEOLOGICAL SEMINARY INSTITUTE FOR YOUTH MINISTRY

The Princeton Theological Seminary Institute for Youth Ministry was established in 1995 as an international center committed to furthering the theological task of Christ-centered ministry with young people. Through integrating theory and practice, the Institute seeks to educate and equip leaders and pastors for ministry with youth through church and community, both locally and globally. The Princeton Theological Seminary Institute for Youth Ministry carries out its mission through: degree programs, research, continuing education, and leadership development.

Degree Programs

Princeton Theological Seminary offers two master's level degree programs to students wishing to focus part or all of their academic studies on youth ministry. The Master of Arts program and the Master of Divinity/Master of Arts

Dual Degree program include courses in Bible, theology, church history, and practical theology, as well as several courses on the church's ministry with youth. In addition, a doctor of philosophy program in practical theology is available with an emphasis in youth ministry. For more information on these degree programs see the section "Programs of Study."

Research

The Institute for Youth Ministry initiates original research in areas of youth, church, and culture and integrates research with the on-going practice of youth ministry. It sponsors the Princeton Lectures on Youth, Church and Culture annually. Currently, it is heading up two research projects: "The Princeton Project on Youth, Globalization, and the Church" and a project, funded by the Lilly Foundation, entitled "Bridges: Linking Theological Education to the Practice of Youth Ministry."

Continuing Education and Leadership Development

The Institute for Youth Ministry provides opportunities for professional non-degree theological education and practical training in youth ministry. Its programs include:

- The Princeton Forums on Youth Ministry focus on practical theological reflection in the area of youth ministry. The forums include the Princeton Lectures on Youth, Church, and Culture, seminars relating theological disciplines and youth ministry, electives on specialized subjects in practical theology, informal discussion with lecturers and faculty, and worship.
- The Certificate in Youth and Theology program encourages the professional development of youth ministry practitioners and recognizes those who have made a sustained commitment to non-degree theological education in youth ministry.
- *Cloud of Witnesses*, an audio journal on youth, church, and culture, offers theological reflection on youth ministry. It brings together scholars, pastors, lay people, and youth to encourage and support church leaders in their ministry. This journal is produced on compact disc and each volume includes interviews, a sermon, and a bible study.

For more information contact:

Institute for Youth Ministry
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542-0803
Phone: 609-497-7914; FAX: 609-279-9014
E-mail: iym@ptsem.edu

SUMMER SESSION

The summer session is designed to make graduate theological education available to certain persons unable to attend the Seminary during the regular school year, allow for intensive biblical language study, provide Seminary students opportunities for additional work, and enrich the institution's continuing education program. Courses are open both to degree candidates and to properly qualified non-degree students. Each course carries three units of academic credit or 4.5 continuing education units, unless otherwise stated.

In addition to Biblical Hebrew and New Testament Greek, courses may be offered in the following subject areas: biblical studies, theology and ethics, church history, preaching, congregational ministries and worship, Christian education, and pastoral care. Summer session courses, with the exception of biblical languages, are normally offered during two three-week periods in the months of July and August.

Biblical Hebrew and New Testament Greek are offered in an intensive eight-week session. Each course carries six units of academic credit. Because these courses are given simultaneously, only one language may be pursued during the summer. Outside full- or part-time employment is highly discouraged as language courses tend to be quite demanding. Anyone contemplating employment should speak with the Director of Professional Studies before classes begin. For Princeton Seminary degree candidates, field education for academic credit cannot be taken concurrently with a language course in the summer.

For Th.M. candidates, course selection is subject to approval by the student's faculty adviser. M.Div. candidates are governed by the regulations on pp. 46–47 and should check with the registrar when selecting courses. For M.A. (Christian education) candidates, course selection is subject to approval of the Director of the School of Christian Education.

Class Schedule – Monday through Friday
8:45 a.m. – 10:00 a.m. Class
10:00 a.m. – 10:45 a.m. Break
10:10 a.m. – 10:30 a.m. Chapel, Wednesdays
10:45 a.m. – 12:15 p.m. Class
(Greek and Hebrew review sessions may be offered in the afternoons.)

Accommodations

Dormitory facilities are available throughout the program and linens are provided. Children and pets are not allowed in the dormitories. Three meals are served daily Monday through Friday in the Mackay Campus Center, and students residing in dormitories are required to be on the board plan.

Fees and Course Listings

Information regarding tuition, fees, and course offerings is available in early January of the applicable year on the registrar's home page at www.ptsem.edu/registrar1/notices.htm.

For further information concerning the summer session, contact:

Office of the Registrar
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803
Phone: 609-497-7820; FAX: 609-683-0741
E-mail: registrar@ptsem.edu

INTER-INSTITUTIONAL ARRANGEMENTS

Relations of academic reciprocity have been established between Princeton Theological Seminary and Princeton University, Westminster Choir College, and New Brunswick Theological Seminary. Although the terms of these arrangements vary slightly from school to school, in general they permit a degree candidate at the Seminary to enroll for courses in one of the other institutions without the payment of additional tuition charges.

Courses taken under an inter-institutional arrangement may be credited toward a Seminary degree provided they are appropriate to the character and level of the student's program. Except under the most unusual circumstances, a Seminary student is limited to one course in a cooperating institution during any semester, and the total number of such courses that may be applied to a degree at the Seminary also is limited.

Information on procedures to enroll for work in another institution, and on applicable regulations and restrictions, may be secured from the Office of the Registrar.

Inter-institutional policies do not permit a Seminary student to be matriculated simultaneously in more than one of the participating schools.

THE HISPANIC THEOLOGICAL INITIATIVE

In July of 1999, the Hispanic Theological Initiative (HTI), originally located on the grounds of Emory University, moved its offices to Princeton Theological Seminary. The HTI, an innovative program created in response to the needs voiced by religious leaders and pastors in Latino communities across the U.S. and funded by the Pew Charitable Trusts, seeks to increase the availability and quality of Latino/a candidates for faculty and administrative positions in seminaries, schools of theology, and universities through a program of doctoral-level grants and awards, mentoring, and workshops. Program funds are also designated for community building and networking opportunities for all HTI awardees to interact with other Latino/a theological students, as well as Latino/a scholars across the country. HTI staff members include Ms. Joanne Rodriguez, director, and Ms. Angela Schoepf, assistant director. For further information concerning this program, contact the HTI office, 12 Library Place, Princeton, New Jersey 08540; phone 609-252-1721.

THE CENTER OF THEOLOGICAL INQUIRY

Since its founding in 1978 by the Seminary's Board of Trustees, the Center of Theological Inquiry, an international, ecumenical center for the advanced study of Christian theology, has dedicated its efforts to revitalizing the human capacity to understand and live by the truth of God's work in the world through Jesus Christ. The CTI promotes advanced theological inquiry through its resident community, group research projects, pastor-theologian program, conferences, and public lectures. For more information, contact Dr. Wallace M. Alston Jr., Director, Center of Theological Inquiry, 50 Stockton Street, Princeton, New Jersey 08540; phone: 609-683-4749; website: www.ctinquiry.org.

CHRISSIE KNIGHT

Courses of Study

The course offerings have been projected for the academic year 2002–2003 and, in some instances, for the year 2003–2004. The program of courses is subject to such changes as circumstances may require. Any course for which there is insufficient enrollment may be cancelled by the Seminary.

The academic year is divided into two semesters, each approximately 15 weeks in length. Courses are also offered during an eight-week summer session. Courses carry three semester units of academic credit unless otherwise stated in the description.

A full-time program for M.Div., M.A., and dual degree candidates ordinarily consists of fifteen units each semester; for other master's candidates, twelve units each semester. The minimum load for full-time candidacy in the M.Div. and M.A. programs is twelve units per semester; however, students who carry no more than the minimum twelve credits per full-time semester, will require additional part-time semesters in order to complete their programs.

Arrangement of Catalogue Entries

Courses are identified by codes consisting of two letters and three numbers. The letter portion of each code designates the field and department in which the offering is listed. These designations are:

Code	*Field*	*Department*
CH	Church History	History
CM	Congregational Ministry	Practical
CS	Christianity and Society	History
EC	Ecumenics	History
ED	Christian Education	Practical
ET	Christian Ethics	Theology
GM	General Ministry Requirements	
HR	History of Religions	History
NT	New Testament	Biblical
OT	Old Testament	Biblical
PC	Pastoral Care	Practical
PH	Philosophy	Theology

CHRISSIE KNIGHT

James F. Armstrong

PR	Preaching	Practical
PT	Practical Theology Doctoral Seminars	Practical
SC	Speech Communication in Ministry	Practical
TH	Doctrinal Theology	Theology
VM	Vocation and Ministry	
WR	Worship	Practical

The number portion of the code provides a unique identification for each offering. Numbers 199–199 designate basic or introductory level, courses that are not normally open to Th.M. candidates. The classification of courses in the range 299–899 varies from department to department, reflecting differences in timeframe, thematic focus, or subject area, but higher numbers do not necessarily indicate work on a more advanced level than do numbers lower in the scale.

Ph.D. seminars are designated by numbers 900–999 and are designed for and normally restricted to candidates for the Ph.D. degree. Exceptions may be made only where the student demonstrates a command of the scholarly tools ordinarily necessary for doctoral work. Any person not a doctoral candidate at Princeton Seminary or University who wishes to enroll in one of these seminars must submit an *Application to Enroll in a Ph.D. Seminar* (obtained from the Office of the Registrar), signed by the professor, with his or her registration.

Specific prerequisites and limitations on enrollment are set forth in field headings, in individual descriptions, and in separately available semester listings.

Biblical Studies

PROFESSORS: J.F. Armstrong, C.C. Black, ‡J.H. Charlesworth, B.R. Gaventa, T.W. Gillespie, *D.H. Juel, P.D. Miller, D.T. Olson, J.J.M. Roberts, K.D. Sakenfeld, C.L. Seow (Chair)
ASSOCIATE PROFESSORS: B.K. Blount, ‡F.W. Dobbs-Allsopp
ASSISTANT PROFESSORS: J.E. Lapsley, ‡J.R. Wagner
INSTRUCTORS: E. Lee, G. Parsenios
VISITING LECTURERS: P. Enns, R.C. van Leeuwen

OLD TESTAMENT

Introductory Courses

OT101 ORIENTATION TO OLD TESTAMENT STUDIES

An introduction to selected perspectives of the Old Testament through lectures, preceptorial group study, and directed reading in the Old Testament itself and in secondary literature. Required of M.Div. candidates in the first year of study. Not open to Th.M. or Ph.D. candidates. Three credits.

First Semester, 2002–03 Mr. Miller and Ms. Sakenfeld
First Semester, 2003–04

OT151,-152 INTRODUCTORY BIBLICAL HEBREW

First semester: introduction to Hebrew grammar; second semester: completion of Hebrew grammar and the reading of selected Old Testament passages. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Department distribution requirements. Three credits each semester.

Full Year, 2002–03 Ms. Lapsley (A) and Ms. Lee (B)
Full Year, 2003–04

OT153 HEBREW TRANSLATION

Designed to enable students to acquire and maintain proficiency in the reading of biblical Hebrew. Some grammar and vocabulary review will be offered as needed. Prerequisite: course OT152 or permission of the instructor. One credit.

Both Semesters, 2002–03 Mr. Seow
Both Semesters, 2003–04

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*On leave first semester 2002–03.

‡On leave both semesters 2002–03.

ERIN DUNIGAN

Eunny Patricia Lee

OT154 REVIEW OF HEBREW GRAMMAR
Rapid review of Hebrew grammar for persons who have studied the language in college but who lack the proficiency necessary for exegetical work. Course may not be repeated. Prerequisite: course OT152 or permission of the instructor. One credit.
First Semester, 2002–03 Mr. Seow

OT155 ADVANCED HEBREW READING
Careful reading of selected poetic texts. Special attention will be given to morphology, syntax, and poetry. Prerequisite: course OT152 or its equivalent. One credit.
First Semester, 2002–03 Mr. Seow

OT156 INTERMEDIATE BIBLICAL HEBREW
This course provides students with opportunities to improve their knowledge of Hebrew through (1) a review of Hebrew grammar, (2) selected readings of Hebrew prose, and (3) a careful study of selected poetic texts. Persons who enroll concurrently for OT153, OT154, and OT155 will be registered under this number. Prerequisite: OT152 or its equivalent.
First Semester, 2002–03 Mr. Seow

Multi-Program Classes Based on the English Text

OT211 THE INTERPRETATION AND THEOLOGY OF THE PENTATEUCH
Study of the first five books of the Old Testament, with attention to the variety of ways in which this biblical material may be interpreted with a focus on contemporary issues of theology and faith. Prerequisite: course OT101. Three credits.
Second Semester, 2003–04 Mr. Olson

OT230 INTERPRETATION OF JOB
A study of the book of Job in English, with particular attention to literary and theological questions, as well as selected issues in the history of interpretation. Prerequisite: course OT101. Three credits.
Second Semester, 2002–03 Mr. Seow

OT240 ISRAEL'S WISDOM LITERATURE
A survey of the wisdom writings of Israel, especially the books of Job, Proverbs, and Ecclesiastes. The discussion will include the definition, provenance, and scope of wisdom; the nature and character of the wisdom literature; problems encountered in the exegesis of such texts; and the place of wisdom in the canon and in Old Testament theology. The course will also consider the problems and possibilities of preaching and teaching from such texts, and the relevance of wisdom's perspectives for contemporary theology. Prerequisite: course OT101. Three credits.
First Semester, 2003–04 Mr. van Leeuwen

OT312 THE ETHICS OF THE TEN COMMANDMENTS
An exploration of the theological and moral significance of the Ten Commandments. Exegesis of the commandments will be joined with moral reflection to see their continuing significance for such issues as language about God, sabbath-keeping and ecology, truth-telling and justice, sexual practices, family responsibilities, and the nature and value of human life. The course will include study of the use of the commandments in Christian tradition and contemporary ethics. Attention will also be given to feminist perspectives on the various moral issues. Same as course ET312. Fulfills the general requirement for a course on Christian responsibility in the public realm. Prerequisites: courses OT101 and TH221. Three credits.
Second Semester, 2003–04 Mr. Miller and Ms. Duff

OT313 FROM MONARCH TO MESSIAH
A study of the development of messianic thought in Israel. The rise of Israelite imperialism, its theological justification, cultic elaboration, and the prophetic transformation of this symbolic pattern. Prerequisite: course OT101. Three credits.
First Semester, 2003–04 Mr. Roberts

OT315 SIN AND SALVATION IN THE OLD TESTAMENT
Examination of various Old Testament traditions (pentateuchal, prophetic, wisdom, etc.) for their diverse understandings of sin. How these traditions understand salvation in the lives of the biblical figures and especially in the corporate life of Israel also will be studied. Prerequisite: OT101. Three credits.
Second Semester, 2002–03 Ms. Lapsley

OT337 OLD TESTAMENT THEOLOGY OF COMMUNITY
Study of Old Testament texts relating to the positive and negative dimensions and possibilities of human community in several of its forms: the family, the city, the nation, and the community of faith and worship. Prerequisite: course OT101. Three credits.
First Semester, 2002–03 Mr. Olson

OT360 THE OLD TESTAMENT, WOMEN, AND CULTURAL AND ECCLESIAL DIVERSITY

Interpretation of the Old Testament in and for the church in support of understanding women as fully human in God's image. Students will identify and study Old Testament texts appropriate to the topic within their own cultural and ecclesial contexts and will consider contextually appropriate teaching strategies; class participants from diverse contexts will share their learning about texts and strategies. Attention to development of culturally and ecclesially appropriate bibliographies. Prerequisite: course OT101.(Enrollment may be limited.) Three credits.

Second Semester, 2002–03 Ms. Sakenfeld

Multi-Program Classes Based on the Hebrew Text

OT400 INTRODUCTION TO HEBREW EXEGESIS

Introduction to the methods and resources of Hebrew exegesis, through study of selected passages from a variety of biblical material including narratives, legal material, psalms, wisdom, and the prophets. The practice of critical exegesis will be combined with concern for the use of Old Testament scriptures for theology and ministry. Prerequisite: course OT152. Three credits.

First Semester, 2002–03 Mr. Miller
First Semester, 2003–04

OT405 EXEGESIS OF EXODUS

Exegesis and interpretation of the book of Exodus, with attention to grammatical, literary, and theological features of the text. Prerequisites: courses OT101 and OT152. Three credits.

Second Semester, 2003–04 Mr. Olson

OT426 EXEGESIS OF THE BOOK OF PSALMS

Exegesis and interpretation of individual psalms with particular attention to those that have a central place in the life, liturgy, and theology of the Jewish and Christian communities; exploration of the role these psalms have played in church and synagogue and their present possibilities for Christian praise, preaching, and prayer. Some attention will be given to larger questions having to do with the Psalter as a whole, such as the Psalter as collection, as prayer book, as liturgy, and as basis for theology. Designed to enable students both to sharpen their exegetical skills and to deepen their familiarity with and understanding of this significant part of the Bible. Prerequisites: courses OT101 and OT152. Three credits.

Second Semester, 2003–04 Mr. Miller

OT433 EXEGESIS OF FIRST ISAIAH

Reading and exegesis of selected portions of the Hebrew text. Prerequisite: course OT152. Three credits.

Second Semester, 2002–03 Mr. Roberts

OT440 EXEGESIS OF RUTH AND ESTHER

Exegesis and interpretation of the Hebrew text of Ruth and Esther, with attention to the literary and theological features of the text. Special consideration given to the issues of inclusivism and exclusivism, and the implications of these age-old questions for the life of Christian discipleship in a pluralistic and global context. Prerequisites: courses OT101, and OT152. Three credits.

First Semester, 2002–03 Ms. Lee

OT452 EXEGESIS OF AMOS

An exegetical study of the book of Amos paying particular attention to its historical context in the eighth century B.C. Attention will also be given to issues of text criticism, form criticism, tradition criticism, and history of religions, as well as to the contemporary appropriation of the book for theological purposes. Prerequisites: courses OT101 and OT152. Three credits.

First Semester, 2003–04 Mr. Roberts

OT465 EXEGESIS OF OLD TESTAMENT NARRATIVES

Study of the variety of narratives in the Old Testament with particular attention to excerpts from the Joseph story in Genesis 37–50, Ruth, Jonah, Esther, and a sampling from the Pentateuch and the Deuteronomistic history. The course will seek to enhance the student's appreciation of the artfulness and theological depth of Hebrew narratives. Prerequisite: courses OT101 and OT152. Three credits.

Second Semester, 2002–03 Mr. Olson

OT466 WOMEN IN OLD TESTAMENT NARRATIVES

A study of selected Old Testament narratives involving women, with attention to historical, literary, and theological perspectives centered around the issue of gender. Prerequisite: course OT152. Three credits.

Second Semester, 2003–04 Ms. Lapsley

OT480 BIBLICAL THEOLOGY AND THE PRACTICE OF MINISTRY

Exegesis of selected biblical texts that seeks to place the Old and New Testaments in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use Scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel. Same as course NT480. Prerequisites: courses OT101, NT101, OT152, NT152. Three credits.

First Semester, 2002–03 Mr. Olson and Ms. Gaventa

Advanced Language Classes

OT510 ACCELERATED HEBREW READING

A reading course designed for graduate students and others who desire to gain proficiency in the reading of Hebrew prose and Hebrew poetry. The materials covered vary from term to term, providing exposure to texts of different genres and levels of difficulty. Prerequisite: a middle level course in Hebrew or Hebrew exegesis. Course may be repeated. This course does not fulfill Biblical Department distribution requirements. Three credits.

Second Semester, 2002–03 Mr. Armstrong
Second Semester, 2003–04

OT539 ARAMAIC I

A systematic introduction to Aramaic grammar based on the Syriac dialect. No previous knowledge of Syriac or other Aramaic dialects is required. Three credits.

First Semester, 2003–04 Staff

OT540 ARAMAIC II

A general overview of Aramaic grammar, with primary attention given to readings selected from various dialects of Aramaic, including Biblical Aramaic. Prerequisite: Knowledge of at least one Semitic language (e.g., Hebrew). Three credits.

Second Semester, 2003–04 Mr. Dobbs-Allsopp

OT554C UGARITIC

Introduction to the grammar; study of a selected text. This course does not fulfill Biblical Department distribution requirements. Three credits.

Second Semester, 2002–03 Ms. E. Lee

OT555,-556 AKKADIAN GRAMMAR

Study of the grammar in transcription, followed by reading of cuneiform texts from several periods of the language. Regularly scheduled meetings are held each semester for the full academic year. This course does not fulfill Biblical Department distribution requirements. Three credits at the conclusion of the second semester.

Full Year, 2003–04 Staff

OT570 EGYPTIAN I

An introduction to Middle Egyptian grammar and hieroglyphics. This course does not fulfill biblical department distribution requirements. Doctoral students only; others with instructor's permission. Three credits.

First Semester, 2002–03 Mr. Seow

OT571 EGYPTIAN II

Readings in Middle Egyptian. This course does not fulfill biblical department distribution requirements. Prerequisite: course OT570. Three credits.

Second Semester, 2002–03 Mr. Seow

OT890 HEBREW PROSE

An advanced course for graduate students seeking to gain proficiency in the reading of Hebrew prose. Special attention will be given to morphology, syntax, and vocabulary acquisition through Hebrew reading and composition. Limited to PH.D. students and others with permission of the instructor. One credit.

First Semester, 2002–03 Mr. Seow
First Semester, 2003–04

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 77 for information regarding exceptions.

OT902 NEAR EASTERN BACKGROUNDS TO ISRAELITE RELIGION
A study of the ancient religious world out of which the biblical faith arose and in which it began to take shape, giving equal attention to elements of continuity and discontinuity. Three credits.
Second Semester, 2002–03 Mr. Roberts

OT903 HEBRAICA
A critical exploration and application of comparative philology, historical Hebrew grammar, textual criticism, and historical reconstruction to the exegesis of selected Old Testament texts. Texts treated will include samples of archaic Hebrew poetry as well as standard Hebrew poetry from prophetic, wisdom, and liturgical materials. Three credits.
First Semester, 2003–04 Mr. Dobbs-Allsopp

OT904 BIBLICAL HISTORY IN ITS ANCIENT NEAR EASTERN CONTEXT
A study of selected problems in the history of Israel, with emphasis on methodology and the use of epigraphic and non-epigraphic remains in historical reconstruction. Three credits.
Second Semester, 2003–04 Ms. Sakenfeld

OT906 NORTHWEST SEMITIC EPIGRAPHY
A graduate seminar introducing students to the study of inscriptions in Hebrew and the related languages of Syria-Palestine, especially Moabite, Ammonite, Phoenician, and Aramaic. Limited to Ph.D. students and others with permission of the instructor. Three credits.
First Semester, 2002–03 Mr. Enns

OT907 HISTORY OF OLD TESTAMENT INTERPRETATION: GENESIS
A seminar on the history of biblical interpretation, using the book of Genesis as its focus. Selected readings from ancient, medieval and reformation interpreters, both Jewish and Christian. Same as course CH907. Three credits.
Second Semester, 2002–03 Messrs. Olson and Hendrix

OT910 LITERARY APPROACHES TO OLD TESTAMENT INTERPRETATION
A study of more recent developments in the literary study of Old Testament texts (structuralism, deconstruction, reader response, canonical analysis). Consideration of the interplay of these approaches with other historical-critical methods of exegesis. Three credits.
First Semester, 2002–03 Ms. Lapsley

OT920 BIBLICAL THEOLOGY I
The seminar will focus on the problematics of Old Testament theology in light of the methodological challenges of post-enlightenment historical consciousness and critical historical approaches to Old Testament traditions and Israel's faith. Emphasis upon the history of research as well as upon contemporary proposals. Three credits.
First Semester, 2003–04 Mr. Olson

OT990 READING TUTORIAL ON A BOOK OF THE OLD TESTAMENT

Study of a particular book from the canon of the Old Testament chosen by the doctoral student in consultation with a selected professor who will act as a mentor over two semesters of study (normally the spring semester of the first year and fall semester of the second year of residence). Investigation of the book's critical and exegetical issues, development of a sample course syllabus in preparation to teach the book, and a research paper on a topic or text related to the chosen book. Three credits at the end of two semesters. Open to Ph.D. candidates only.

To be arranged Staff

NEW TESTAMENT

Introductory Courses

NT101 ORIENTATION TO NEW TESTAMENT STUDIES

An introduction to selected perspectives of the New Testament through lectures, preceptorial group study, and directed reading in the New Testament and in secondary literature. Required of M.Div. candidates during the first year of study. Not open to Th.M. or Ph.D. candidates. Three credits.

Second Semester, 2002–03 Messrs. Black and Juel
Second Semester, 2003–04

NT151,-152 INTRODUCTION TO NEW TESTAMENT GREEK

An introduction to the elements of New Testament Greek with emphasis upon the mastery of forms, basic vocabulary, and syntax. Reading of selected portions of the Greek New Testament. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Department distribution requirements. Three credits each semester.

Full Year, 2002–03 Mr. J.B.F. Miller (A) and Mr. Parsenios (B)
Full Year, 2003–04

NT153 GREEK TRANSLATION

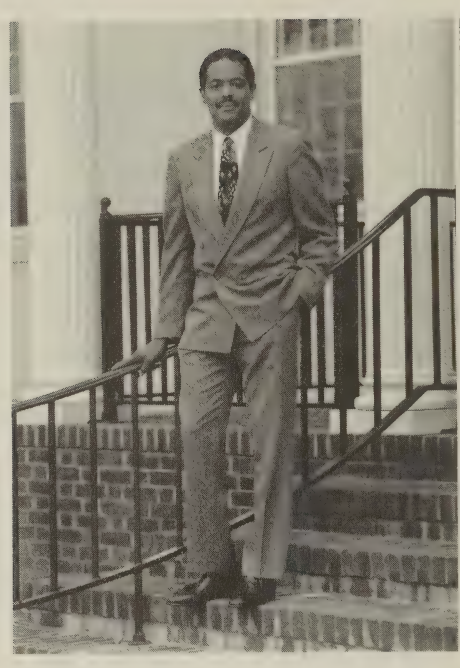
Designed to enable students to acquire and maintain proficiency in the reading of Hellenistic Greek. Readings will come primarily from the Greek Bible but will also include selected extra-biblical texts. Prerequisite: course NT152 or permission of the instructor. One credit.

Both Semesters, 2002–03 Staff

Multi-Program Classes Based on the English Text

NT204 THE GOSPEL OF MARK

A literary and theological study of the gospel based on the English text. Particular attention will be given to the functions of christology, apocalyptic, the kingdom of God,



CHRISSIE KNIGHT

Brian Keith Blount

and discipleship, with an assessment of the significance of the gospel's message for the contemporary church. Prerequisite: course NT101. Three credits.
First Semester, 2003–04 Mr. Black

NT224 SECOND CORINTHIANS
A study of the English text of Second Corinthians, which will attend to the theological and pastoral concerns which inspired the letter, as well as to the rhetorical and epistolary forms through which Paul responded to these concerns. Prerequisite: course NT101. Three credits
Second Semester, 2003–04 Mr. Parsenios

NT301 JESUS AND THE DEAD SEA SCROLLS
A study of the Jesus traditions preserved in the gospels in light of the theologies found in the Dead Sea Scrolls. Major topics include the unique concepts found in the Dead Sea Scrolls: are the Jews reflected in Essenes, and if so how widespread they may have been? could Jesus have met Essenes? was he influenced, negatively and positively, by the ideas preserved uniquely in the Dead Sea Scrolls? Prerequisite: course NT101. Three credits.
First Semester, 2003–04 Mr. Charlesworth

NT330 WOMEN AND THE LETTERS OF PAUL
Women in Paul's letters, in the churches of Paul's ministry, and as readers of Paul's letters. Prerequisite: course NT101. Three credits.
Second Semester, 2002–03 Ms. Gaventa

NT340 VOCATION IN CHRISTIAN TRADITION AND CONTEMPORARY LIFE
Exploration of the doctrine of vocation from the perspective of biblical studies, system-

atic theology, and Christian ethics. In addition to the exploration of the biblical and theological concepts of "call" and "vocation," contemporary issues will include vocational development in the church and the secular workplace, Christian use of material goods, and vocation and family life. Qualifies as a third theology course for M.Div. candidates. Fulfills general requirement for course on Christian responsibility in the public realm. The course is graded pass/fail except by petition. Same as course ET320. Prerequisites: courses OT101, NT101, TH221, and TH222.
First Semester, 2003–04 Ms. Gaventa and Ms. Duff

NT341 PRAYER IN THE NEW TESTAMENT
An exploration of the forms, directions, and theological bases of prayer in the New Testament, with attention to its Jewish origins, patristic developments, and significance for the contemporary church. Prerequisite: course NT101. Three credits.
First Semester, 2002–03 Mr. Black

NT348 THE CRUCIFIXION AND RESURRECTION OF JESUS CHRIST
A theological exploration of a basic Christian affirmation, attentive to its historical and religious contexts, its interpretations by various New Testament witnesses, and its appropriation by the church in the present day. Prerequisite: course NT101.Three credits.
Second Semester, 2002–03 Mr. Black

NT365 CULTURAL HERMENEUTICS: IDEOLOGY, POWER, AND TEXT INTERPRETATION
An exploration into how the cultural background and perspective of a text interpreter influences his or her conclusions regarding New Testament materials. The ideology of traditional "Eurocentric" New testament scholarship will be considered alongside an analysis of interpretations rendered by more "marginalized" text interpreters. Particular emphasis will be placed upon the interpretative procedures utilized by Latin American theologians and peasants, Negro slaves, preachers in the contemporary black church, and womanist and feminist theologians. Consideration of ways in which students may utilize results from this analysis to broaden their own interpretative horizons. Same as course TH379. Prerequisite: course NT101. Three credits.
Second Semester, 2002–03 Messrs. Blount and Taylor

Multi-Program Classes Based on the Greek Text

NT400 INTRODUCTION TO NEW TESTAMENT EXEGESIS
An introduction to exegetical methods by means of translation and interpretation of First Thessalonians and selected passages from the Gospel of Luke, with attention to the place of critical biblical study in the church's ministry. Prerequisite: course NT152
First Semester, 2002–03 Ms. Gaventa
First Semester, 2003–04

NT401 TEACHING THE NEW TESTAMENT WITH CONTEMPORARY MEDIA.
Exploration of the pedagogical use of current media and computer technology in the study and presentation of the biblical texts. Students will be exposed to different kinds of

teaching media and technology, will work on matching the capabilities of particular media with the teaching focus that arises from the study of assigned texts, and will have the opportunity to create and deliver presentations in class. Prerequisites: courses NT101 and NT152. Limit: 20.
First Semester, 2002–03 Mr. Blount

NT406 THE GOSPEL ACCORDING TO MARK
A study of the earliest Gospel, in which literary and historical approaches will be enlisted in engaging a contemporary audience with the goal of shaping a Christian theological imagination. Prerequisites: courses NT101 and NT152. Three credits.
Second Semester, 2003–04 Mr. Blount

NT408 THE GOSPEL ACCORDING TO LUKE
A study of the first volume of Luke-Acts, in which literary and historical approaches will be enlisted in engaging a contemporary audience with the goal of shaping a Christian theological imagination. Prerequisites: courses NT101 and NT152. Three credits.
First Semester, 2003–04 Mr. Juel

NT410 THE GOSPEL OF JOHN
A literary and historical study of the Greek text of the Fourth Gospel. Special emphasis will be given to christology and discipleship, with close attention to the various literary and symbolic devices through which the Gospel expresses who Christ is and who the Christian should be. Prerequisites: courses NT101 and NT152. Three credits.
Second Semester, 2002–03 Mr. Parsenios

NT413 EXEGESIS OF THE JOHANNINE LETTERS
A theological and historical analysis of the Greek text of each letter, with consistent interest in their relationships to one another, to the Gospel of John and to other relevant texts. Prerequisites: courses NT101 and NT152. Three credits.
First Semester, 2002–04 Mr. Parsenios

NT414 EXEGESIS OF ROMANS
An exegetical study of the letter, with particular attention to its historical setting, its theological argument, and its continuing significance for the Christian church. Prerequisites: courses NT101 and NT152. Three credits.
Second Semester, 2003–04 Ms. Gaventa

NT415 EXEGESIS OF ROMANS 9-11
Exegesis of Romans 9-11 as an example of early Christian prophecy, with special attention to the theological issue of the triumph of God's mercy in the history of salvation. Prerequisites: courses NT101 and NT152. Three credits.
First Semester, 2002–03 Mr. Gillespie

NT418 EXEGESIS OF GALATIANS
Reading and exegesis of the letter, with special reference to its literary genre, the historical situation it addresses, and the contemporary significance of the gospel of liberation which it attests. Prerequisites: courses NT101 and NT152. Three credits.
First Semester, 2003–04 Mr. Gillespie

NT448 THE CRUCIFIXION AND RESURRECTION OF JESUS CHRIST
A theological exploration of a basic Christian affirmation, attentive to its historical and religious contexts, its interpretations by various New Testament witnesses, and its appropriation by the church in the present day. Prerequisites: courses NT101 and NT152. Three credits.
Second Semester, 2002–03 Mr. Black

NT480 BIBLICAL THEOLOGY AND THE PRACTICE OF MINISTRY
Exegesis of selected biblical texts that seeks to place the Old and New Testaments in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use Scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel. Same as course OT480. Prerequisites: courses OT101, NT101, OT152, NT152. Three credits.
First Semester, 2002–03 Ms. Gaventa and Mr. Olson

Advanced Language Classes

NT892 ADVANCED GREEK READING AND GRAMMAR II
Grammatical and syntactical analysis and reading of more difficult religious and philosophical Greek texts from the Hellenistic period. Enrollment limited to Ph.D. candidates in Biblical Studies. Three credits.
First Semester, 2002–03 Mr. Parsenios

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 77 for information regarding exceptions.

NT902 THE OLD TESTAMENT IN THE NEW
An investigation of the complex relationship between Israel's Scriptures and the New Testament, with the goal of generating a research agenda for such topics as intertextuality, the significance of the Septuagint for the Christian Bible, biblical theology, canon, and Jewish/Christian relations. Three credits.
*First Semester, 2003–04*Mr. Juel

NT905 QUMRAN HEBREW AND THEOLOGY
An advanced seminar that is focused on the study of Qumran Hebrew, and sometimes Qumran Aramaic, with special attention to palaeography, morphology, archaeology, and the theology preserved in the Dead Sea Scrolls. Three credits.
Second Semester, 2003–04 Mr. Charlesworth

NT920 BIBLICAL THEOLOGY II
A review of the history of research, the background of major theological concepts, an examination of the diverse theologies, and a search for the heart of biblical theology. Three credits.
Second Semester, 2003–04 Mr. Black

NT921 EARLIEST CHRISTIANITY IN ITS GRECO-ROMAN SETTING
Exploration of the Hellenistic and Roman worlds as context for the rise and development of earliest Christianity. Topics to be addressed include political and economic history, social relations, and Hellenistic-Roman philosophy and religion. Intensive reading in primary and secondary sources. Three credits.
First Semester, 2003–04 Mr. Wagner

NT922 FIRST CENTURY JUDAISM
A study of Judaism in the first century. Selected readings from Philo, the Dead Sea Scrolls, the Mishnah, the Old Testament Pseudepigrapha, and Josephus. Intensive reading in Hebrew and Greek. Three credits.
Second Semester, 2002–03 Mr. Juel

NT930 JESUS, CHRISTOLOGY, AND THE GOSPELS
A seminar on important aspects of Jesus' activity, its interpretation by early Christian theologians, and the formation of the Gospels. Selected readings from prominent interpreters of the nineteenth and twentieth centuries. Three credits.
First Semester, 2002–03 Mr. Black

NT943 CRITICAL ISSUES IN LUKE-ACTS
A research seminar addressing selected historical, literary, and theological problems in the Gospel of Luke and the Acts of the Apostles. Three credits.
Second Semester, 2003–04 Ms. Gaventa

NT945 THE PAULINE EPISTLES
Literary and theological analyses of main sections of the epistle to the Romans. Three credits.
Second Semester, 2002–03 Ms. Gaventa

NT949 SEMINAR ON MARK
A review of recent Mark research and investigation into selected issues of literary analysis, theological interpretation, and historical reconstruction. Three credits.
First Semester, 2002–03 Mr. Blount

DEPARTMENTAL FACULTY

JAMES FRANKLIN ARMSTRONG. Helena Professor of Old Testament Language and Exegesis, Dean of Academic Affairs, and James Lenox Librarian Emeritus. B.D., Princeton Theological Seminary; M.A., Ph.D., Princeton University. A special interest is in Hebrew grammar and syntax and the development of Hebrew within the context of other Semitic languages. (Presbyterian)

CARL CLIFTON BLACK II. Otto A. Piper Professor of Biblical Theology. M.A., University of Bristol (U.K.); M.Div., Emory University; Ph.D., Duke University. His interests are in the theology of synoptic gospels; Johannine literature and theology; Greco-Roman rhetoric; and history of the interpretation of scripture. (United Methodist)

Beverly Roberts Gaventa

BRIAN KEITH BLOUNT. Associate Professor of New Testament. M.Div., Princeton Theological Seminary; Ph.D., Emory University. His primary interests are the Synoptic Gospels, and Revelation. He is particularly interested in cultural hermeneutics, as well as socio-linguistic and rhetorical approaches to text interpretation. (Presbyterian)

JAMES HAMILTON CHARLESWORTH. George L. Collord Professor of New Testament Language and Literature. B.D., Duke University Divinity School; Ph.D., Duke University Graduate School; E.T. École Biblique de Jerusalem. His teaching interests are in Early Judaism and Christian origins, with special attention to Jesus research, the Gospel of John, the Apocalypse of John, Judaism and Christianity today, and the New Testament and sociology. (United Methodist)

FREDERICK WILLIAM DOBBS-ALLSOPP. Associate Professor of Old Testament. M.Div., Princeton Theological Seminary; Ph.D., Johns Hopkins University. His research and teaching interests include Hebrew poetry (especially Lamentations and Song of Songs), integration of literary and historical methods of interpretation and post modern thought and theology, Semitic languages and linguistics, and comparative study of Old Testament literature within its ancient Near Eastern context. (Presbyterian)

BEVERLY ROBERTS GAVENTA. Helen H. P. Manson Professor of New Testament Literature and Exegesis. M.Div., Union Theological Seminary, New

York; Ph.D., Duke University; D.D.(Hon.), Kalamazoo College. She is particularly interested in Luke-Acts, the letters of Paul, literary approaches to biblical texts, and New Testament theology. (Presbyterian)

THOMAS WILLIAM GILLESPIE. President, and Professor of New Testament. B.D., Princeton Theological Seminary; Ph.D., Claremont Graduate School; D.D.(Hon.), Grove City College; Dr. Theol.(Hon.), Theological Academy of the Debreçen Reformed College in Debreçen, Hungary; D.Th.(Hon.), Gáspár Károli Reformed University in Budapest, Hungary; D.Phil.(Hon.), Soong Sil University in Seoul, Korea; D.D.(Hon.), University of St. Andrews, Scotland; L.D.d.(Hon.), King College. His teaching interests are in the Pauline literature and the theological interpretation of Scripture. (Presbyterian)

DONALD HARRISVILLE JUEL. Richard J. Dearborn Professor of New Testament Theology. B.D., Luther Seminary; M.Phil., Ph.D., Yale University. Although his interests are not confined to one area, his general focus is on the Gospels, especially Mark and Luke-Acts, with a particular interest in the passion tradition and Christology. His study of Judaism, particularly Jewish biblical interpretation, has led to an interest in the use of the Old Testament in the New Testament, to the larger issue of the relationship of the two Testaments, and to the matter of Jewish/Christian relations. (Lutheran)

JACQUELINE EVANGELINE LAPSLEY. Assistant Professor of Old Testament. M.A., University of North Carolina, Chapel Hill; M.Div., Princeton Theological Seminary; Ph.D., Emory University. Her primary research and teaching interests include literary and theological aproaches to the Old Testament, with a particular interest in theological anthropology; interdisciplinary connections between the Old Testament, ethics, and theology; and the history of interpretation. (Episcopalian)

EUNNY PATRICIA LEE. M.Div., Ph.D.(Cand.), Princeton Theological Seminary. Her research and teaching interests include Israel's wisdom literature, Old Testament theology, reception history of the prophets, textual criticism, and the theme of "Israel and the nations." (Presbyterian)

PATRICK DWIGHT MILLER. Charles T. Haley Professor of Old Testament Theology. B.D., Union Theological Seminary in Virginia; Ph.D., Harvard University. His teaching and research interests lie primarily in the fields of Old Testament theology and the history of Israelite religion. In addition the Books of Deuteronomy and Psalms are a particular focus of both teaching and writing. (Presbyterian)

DENNIS THORALD OLSON. Professor of Old Testament. M.Div., Luther Seminary; M.A., M.Phil., Ph.D., Yale University. His primary teaching and research interests are in the Pentateuch, literary approaches to Old Testament interpretation, and Old Testament theology. (Lutheran)

GEORGE L. PARSENIOS. Instructor in New Testament. M.Div., Holy Cross Greek Orthodox School of Theology; Ph.D. candidate, Yale University. His dissertation covers the literary form and function of the Farewell Discourses in the Gospel of John, and his research and teaching interests include the Johannine literature; the interaction between early Christianity and classical culture; and patristic hermeneutics, particularly in the interpretation of the Gospel of John. (Greek Orthodox)

J.J.M. ROBERTS. William Henry Green Professor of Old Testament Literature. S.T.B., Harvard University Divinity School; Ph.D., Harvard University. His teaching and research interests are in comparative studies between Mesopotamian and Israelite religion, Old Testament prophecy, Semitic languages, and Hebrew lexicography. He is coeditor of the Princeton Classical Hebrew Lexicon Project. (Church of Christ)

KATHARINE DOOB SAKENFELD. William Albright Eisenberger Professor of Old Testament Literature and Exegesis, and Director of Ph.D. Studies. M.A., University of Rhode Island; B.D., Harvard University Divinity School; Ph.D., Harvard University; S.T.D.(Hon.), Hastings College. Her research focuses primarily on biblical narratives concerning the pre-monarchical period and on feminist biblical hermeneutics. (Presbyterian)

CHOON LEONG SEOW. Henry Snyder Gehman Professor of Old Testament Language and Literature. M.Div., Princeton Theological Seminary; Ph.D., Harvard University. His research and teaching interests include the history of Israelite religion, wisdom literature, and the relation of myth and tradition in Old Testament theology. (Presbyterian)

JACKSON ROSS WAGNER, JR. Assistant Professor of New Testament. M.Div., M.A., Trinity Evangelical Divinity School; Ph.D., Duke University. His interests include the interpretation of Scripture in the Second Temple period and early Christianity, the Septuagint, the history of early Judaism, and Pauline theology. (United Methodist)

History

PROFESSORS: *R.K. Fenn, S.H. Hendrix, E.A. McKee, K.E. McVey, J.H. Moorhead (Chair), L.N. Rivera-Pagán, ‡P.E. Rorem
ASSOCIATE PROFESSORS: J.C. Deming, *R.F. Young

CHURCH HISTORY

Introductory Level Classes

CH101 HISTORY OF CHRISTIANITY I

The life and thought of the Christian church from the apostolic period to the Reformation. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Three credits.

First Semester, 2002–03 Ms. McVey and Mr. Hendrix
First Semester, 2003–04

CH102 HISTORY OF CHRISTIANITY II

The life and thought of the Christian church from the Reformation to the present. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Three credits.

Second Semester, 2002–03 Mr. Deming and Mr. Moorhead
Second Semester, 2003–04

Multi-Program Classes

CH215 EARLY SYRIAC CHRISTIANITY

The history of early Christianity in the Syro-Mesopotamian cultural environment from the beginnings to the rise of Islam. Issues to be discussed include: Jewish-Christianity, Gnosticism and Manichaeism, Trinitarian and Christological controversies, Christian art, liturgy, poetry and hymns, biblical exegesis, the transmission of Greco-Roman learned traditions to early Islam. Lectures and discussion of primary sources in translation, visit to a Syrian Orthodox church. Prerequisite: course CH101. Three credits.

Second Semester, 2002–03 Ms. McVey

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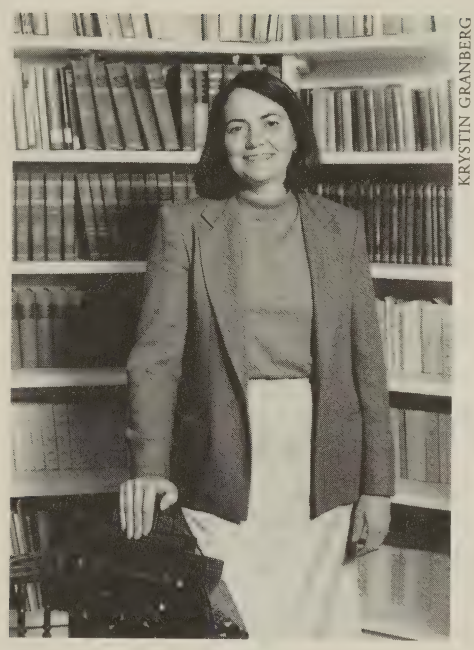
*On leave first semester 2002–03. ‡On leave both semester 2002–03.



Kathleen E. McVey

CH221 ST. AUGUSTINE, HIS CONFESSIONS AND HIS INFLUENCE

The life and thought of St. Augustine of Hippo, with special attention to his *Confessions.* Influential theological themes of Augustine's overall work, including *On the Trinity* and *City of God,* will be traced through the Middle Ages and Renaissance into the sixteenth-century Reformation. Lectures, small group discussions of the books of the *Confessions* (with an optional reading group on one book in the Latin original), and research paper. Prerequisite: course CH101. Three credits.

Second Semester, 2003–04 Mr. Rorem

CH223 PAGANS AND CHRISTIANS

Competition, conflict, and accommodation of Christians in their Graeco-Roman environment. Topics considered include: Christian and anti-Christian apologetics, martyrdom and persecution, Christian political theory before and after Constantine, significance of early Christian attitudes for reformation and modern ideas of church and state. Prerequisite: course CH101. Three credits.

Second Semester, 2002–03 Ms. McVey

CH226 WOMEN LEADERS OF THE MEDIEVAL CHURCH

A survey of specific women who influenced medieval Christianity: mystics, reformers, mothers, monarchs, martyrs, saints, and theologians; medieval perspectives on Eve, the Virgin Mary, and Mary Magdalene. Prerequisite: course CH101. Three credits.

Second Semester, 2003–04 Mr. Rorem

CH321 THE THEOLOGY OF MARTIN LUTHER

An exploration of the development of Luther's thought in the context of his life and work and of his setting in church and society. The class will read a variety of Luther's writings and interpretations of Luther's theology. Prerequisite: courses CH101 and CH102.

Second Semester, 2003–04 Mr. Hendrix

CH322 THE THEOLOGY OF CALVIN

The character and development of Calvin's theology in historical context and its significance for the Reformed tradition. Readings from the Institutes, commentaries and sermons, treatises and ecclesiastical documents. Prerequisites: courses CH101 and TH221; or permission of the instructor. Three credits.

First Semester, 2002–03 Ms. McKee

CH326 THE CATHOLIC REFORMATION IN THE SIXTEENTH CENTURY

An exploration of movements within the Roman Catholic Church that renewed the church's life and thought. Special attention will be given to Ignatius Loyola and the Jesuits, Teresa of Avila, the Council of Trent, and to Catholic missions in Asia and Central America. Prerequisite: course CH101. Three credits.

Second Semester, 2002–03 Mr. Hendrix

CH332 PRAYER AND DEVOTIONAL-SPIRITUAL LIFE IN CHRISTIAN HISTORY

Study of the range of prayer as practiced in Christian history, including the contexts of public and individual worship, formal and spontaneous. Sources of devotional reflection will vary from year to year. Common class studies will be complemented by student presentations. Enrollment limited to 22. Preference given to those closest to graduation. Prerequisite: either course CH101 *or* course CH102. Three credits.

Second Semester, 2003–04 Ms. McKee

CH345 MARRIAGE AND FAMILY DURING THE REFORMATION

The Protestant Reformation had a profound impact on marriage and family life. Course will compare theologies of marriage produced by the reformers and investigate legal changes enacted by Protestants. Specific issues for discussion include use of the Bible by reformers, attitudes toward children, divorce, sexuality, and celibacy. Students will assess the impact of the Reformation on their own views and on the theology of their churches. Three credits.

First Semester, 2003–04 Mr. Hendrix

CH350 THE RADICAL REFORMATION

A study of sixteenth-century religious leaders who wanted Christian faith and life to be radically different from the world and who held strong views about spirituality and social justice. Subjects include Thomas Muentzer, Andrew Karlstadt, Jakob Hutter, Hans Denck, Melchior Hoffman, Anabaptist women, Menno Simons, Caspar Schwenckfeld, George and Margaret Fell Fox. Students are invited to select subjects for study and to engage their legacy in such present-day communities as Mennonites and Quakers.

First Semester, 2002–03 Mr. Hendrix

CH353 THE ENGLISH AND SCOTTISH REFORMATIONS AND PURITANISM

The English Reformation, Reformed in theology and Catholic in pattern, extended over 150 years, and illustrates richly how reform developed over time. Scottish Presbyterians and English Puritans and their later ecclesial extensions and influence also shaped the heritage of many modern Protestants. The course examines historical theology (especially the influence of continental Reformed thought), institutions, and practice from a about 1500 to 1689. Prerequisite: course CH102. Three credits.

Second Semester, 2002–03 Ms. McKee

CH378 AMERICAN CHRISTIANITY FROM THE COLONIAL ERA TO THE CIVIL WAR

Topics to be studied include Puritanism, the Great Awakening, the enlightenment, the development of modern denominational patterns, Christianity and American nationalism, the rise of voluntary societies, sectarian ferment, and the relationship of the churches to slavery and the Civil War. Three credits.

Second Semester, 2003–04 Mr. Moorhead

CH381 AMERICAN PROTESTANTISM AFTER DARWIN

An analysis of major religious issues from the Civil War to the mid-1920s. Topics to be studied include the relationship of science and theology, especially the impact of Darwin's evolutionary theory; biblical criticism; the growth of liberalism and fundamentalism; the social gospel; the African-American churches; the impact of changing gender roles; and the temperance and foreign missionary crusades. Three credits.

First Semester, 2002–03 Mr. Moorhead

CH435 SECTS AND CULTS IN AMERICA

An examination of some of the major sectarian movements, including Mormonism, the Jehovah's Witnesses, Seventh Day Adventism, Christian Science, and the Unification Church. Consideration of the groups' self-understanding, analysis of their cultural and theological origins, and assessment of their relation to the mainstream of American Christianity. Designed to prepare students to comprehend and deal with sectarian movements often encountered in the practice of ministry. Three credits.

Second Semester, 2002–03 Mr. Moorhead

CH440 AMERICAN CHRISTIANITY IN THE TWENTIETH CENTURY

An analysis of major issues and events from the fundamentalist-modernist controversy of the 1920s to the present. Topics to be studied include the emergence of neo-orthodoxy and subsequent theological pluralism; ecumenism; the post-World War II revival of religion; the decline of the Protestant mainstream; the effect of Vatican II on American Catholicism; the church's relationship to the Great Depression; World War II, the Cold War, civil rights, feminism, and anti-war movements; the impact of the resurgence of fundamentalism and of alternative religions. Three credits.

First Semester, 2003–04 Mr. Moorhead

CH450 WOMEN AND RELIGION IN MODERN EUROPE

A study of women's religious roles, attitudes, and expression in European society from the post-Reformation to the contemporary eras. Three credits.

First Semester, 2003–04 Mr. Deming

CH451 POPULAR RELIGION AND POPULAR CULTURE IN MODERN EUROPE
A social and cultural approach to the history of modern European Christianity, with attention to popular religious practices and attitudes toward issues such as religion and gender roles and familial organization, poverty, disease, death, and superstition. Three credits.
First Semester, 2002–03 Mr. Deming

CH452 THE GERMAN CHURCH STRUGGLE
A historical study of the struggle for control of the church in Germany from the Wilhemine era to the Cold War. Topics covered include the roots of the struggle in pre-1914 Germany, including controversies over socialism and the role of antisemitism in German society, the Great War and the experience of defeat, Church/State controversies under the Weimar Republic, the German Christian Movement, the church in the Third Reich, the Confession Church movement, World War II, the rebuilding of the church under occupation and the division of Germany. Three credits.
First Semester, 2002–03 Mr. Deming

CH455 CHURCH AND STATE IN MODERN EUROPE
The development of relations between European churches and states since the Peace of Westphalia in 1648. Examination of the ties between Church and monarchy, treatment of religious dissent, the challenge of the Enlightenment and French Revolution, and the spread of religious tolerance and the increase of church/state conflicts as European societies secularized in the nineteenth and twentieth centuries. Three credits.
Second Semester, 2002–03 Mr. Deming

CH490 PRESBYTERIAN HISTORY AND THEOLOGY
The history of Reformed theology and institutions oriented toward the understanding of Presbyterianism in twentieth-century America. The Presbyterian *Book of Confessions* will be viewed both historically and as a guide and resource for contemporary theology and preaching. Lectures, readings, preceptorial sections. Three credits.
First Semester, 2003–04 Messrs. Deming and Moorhead

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 77 for information regarding exceptions.

CH900 HISTORICAL METHOD
Readings in the basics of historical methodology and research. Written projects will focus on skills required in editing texts, evaluating evidence, and critically evaluating secondary literature in the area of the student's primary interest. Required of Ph.D. candidates in church history during the first year of residence. Three credits.
By special arrangement Departmental Staff

CH907 HISTORY OF OLD TESTAMENT INTERPRETATION: GENESIS
A seminar on the history of biblical interpretation, using the book of Genesis as its focus. Selected readings from ancient, medieval and reformation interpreters, both Jewish and

Christian. Same as course OT907. May not be used as one of the five required departmental seminars. Three credits.
Second Semester, 2002–03 Messrs. Hendrix and Olson

CH921 PATRISTIC THEOLOGICAL LITERATURE
Topic of the seminar: Early Christian "*belles lettres*": Latin, Greek, and Sriac poetry, drama, and dramatic hymnody of the fourth–sixth centuries. Three credits.
First Semester, 2002–03 Ms. McVey

CH925 MEDIEVAL THEOLOGICAL LITERATURE
Topic of the seminar: to be announced. Three credits.
First Semester, 2003–04 Mr. Rorem

CH932 SEMINAR: LUTHER INTERPRETATION
Topic of the seminar: to be announced
Second Semester, 2003–04 Mr. Hendrix

CH933 CALVIN AND THE CLASSICAL REFORMED TRADITION
An examination of the theological, institutional, and pastoral development of the classical Reformed tradition in the context of early modern (Reformation) history. Particular attention will be devoted to John Calvin's thought and practice, with consideration also of the wider extent of the early Reformed tradition, both key figures and geographic expansion. Topic of the seminar: scripture, exegesis, and preaching.
Second Semester, 2002–03 Ms. McKee

CH955 MODERN EUROPEAN CHURCH HISTORY
Topic of seminar: Religion and Nation in Europe since 1870. Three credits.
Second Semester, 2003–04 Mr. Deming

CH970 AMERICAN CHURCH HISTORY
Topic of the seminar: American Protestantism from the Civil War to the 1920s. Three credits.
First Semester, 2003–04 Mr. Moorhead

CH975 PROBLEMS AND ISSUES IN THE SIXTEENTH-CENTURY CHRISTIANIZATION OF THE AMERICAS
Analysis of the main theological themes raised by the conquest and christianization of the Americas, during the sixteenth century, giving priority to the study of primary sources. Several crucial issues were debated then and are to be pondered in the course: value and significance of the native religions; humanity and rationality, or lack of it, of the natives; slavery and its theological justification—the polemics on Aristotle's doctrine of "natural slavery," justice or injustice of the wars against the indigenous communities. Three credits.
First Semester, 2002–03 Mr. Rivera-Pagán

HISTORY OF RELIGIONS

Multi-Program Classes

HR301 THE ENCOUNTER OF OTHER RELIGIONS WITH CHRISTIANITY

Indigenous perceptions of Christianity resulting from transcultural interactions with missionaries in a variety of contexts in the non-Western world (mainly South and East Asia) from antiquity to the present. The course examines Christianity from the perspective of Buddhists, Hindus, and people of other religions in relation to particular historical encounters. Three credits.

First Semester, 2003–04 Mr. Young

HR302 COMPARATIVE MISSIOLOGY

An examination of historic and contemporary models for understanding the cross-cultural growth patterns of "missionizing" world religions (Buddhism and Islam in particular) in comparative perspective with Christianity. Included within the purview of the course are Sanskritization and other sociocultural processes underlying the diffusion of Hinduism. Related themes to be explored with a view toward other religions are the dynamics of revival, renewal, and reform, concepts of tolerance and inclusivism, varieties of syncretism, and contemporary trends among new religions and sectarian movements of Chinese, Indian, Japanese, and Korean origin now active in North America. Same as course EC302. Three credits.

First Semester, 2003–04 Mr. Young

HR341 HINDUISM

Surveys change and continuity in the development of Hinduism as a complex of beliefs, events, institutions, and practices from the Vedic period to the present, with attention to contemporary forms of neo-Hinduism popularized abroad. Textual Hinduism of the "Great Tradition" (with selected readings from devotional, epic, and philosophical literature) is studied in tandem with anthropological ressearch on folk Hinduism of the "Little Tradition." Three credits.

Second Semester, 2002–03 Mr. Young

HR350 BUDDHISM

Change and continuity in the growth and development of Buddhism as a complex of beliefs, events, institutions, and practices from the era of the Buddha to contemporary Buddhism popularized in North America are surveyed. Both Theravada and Mahayana Buddhism are included within the purview of the course, with geographical coverage from India to Japan. Textual Buddhism of the "Great Tradition" is explored in tandem with anthropological studies on the folk Buddhism of the "Little Tradition." Three credits.

Second Semester, 2003–04 Mr. Young

Ph.D. Seminar

This class is designed for and normally restricted to candidates for the Ph.D. degree. See page 77 for information regarding exceptions.

HR917 CRITICAL ISSUES IN THE HISTORY OF RELIGIONS
Second Semester, 2002–03 Mr. Young

ECUMENICS

Multi-Program Classes

EC302 COMPARATIVE MISSIOLOGY
An examination of historic and contemporary models for understanding the cross-cultural growth patterns of "missionizing" world religions (Buddhism and Islam in particular) in comparative perspective with Christianity. Included within the purview of the course are Sanskritization and other sociocultural processes underlying the diffusion of Hinduism. Related themes to be explored with a view toward other religions are the dynamics of revival, renewal, and reform, concepts of tolerance and inclusivism, varieties of syncretism, and contemporary trends among new religions and sectarian movements of Chinese, Indian, Japanese, and Korean origin now active in North America. Same as course HR302. Three credits.
First Semester, 2003–04 Mr. Young

EC339 CROSS CULTURAL MISSION
Opportunity to engage in practical experience and reflection in Christian mission and ecumenics. Supervised short term mission activities of various types and in diverse locations throughout the world, conducted during the summer months; minimum stay overseas of eight weeks. Requirements include assigned preparatory readings and a final paper on a topic related to the summer service, determined in consultation with the instructor. The group will meet periodically during the autumn semester for discussion and review. Students must be in residence during the autumn semester. Arrangements must be made in advance with the instructor. Three credits.
To be announced Staff

EC402 MYTH, UTOPIA, AND FAITH: DIALOGUE BETWEEN CONTEMPORARY LATIN AMERICAN THEOLOGY AND LITERATURE
Theological readings and perspectives of the writings of Juan Rulfo, Alejo Carpentier, Gabriel García Márquez, Elena Poniatowska, Cristina Peri Rossi, Mario Vargas Llosa, José María Arguedas, Ernesto Sabato, José Rodríguez Julia, Rosario Ferré, Isabel Allende, Senel Paz, Tatiana Lobo, Gloria Anzaldúa, et al. Review of modern theories about the possible convergences between theology and literature. Three credits.
First Semester, 2002–03 Mr. Rivera-Pagán

EC403 NEW TRENDS IN LATIN AMERICAN THEOLOGY
Discussion and interpretation of new writings of Latin American theologians such as Gustavo Gutiérrez, Leonardo Boff, Elsa Tamez, Jorge Pixley, Enrique Dussel, Franz Hinkelammert, Rubem Alves, Hugo Asmann, José Miguez Bonino et al. Three credits.
Second Semester, 2002–03 Mr. Rivera-Pagán

EC404 HISPANIC/LATINO THEOLOGICAL WRITINGS IN THE UNITED STATES: THEIR DIALOGUE WITH NORTH AMERICAN AND LATIN AMERICAN THEOLOGIES
Readings of Justo González, Roberto Goizueta, Eldin Villafañe, Orlando Costas, Harold Recinos, Ismael Garcia, Ada María Isasi-Díaz, María Pilar Aquino, Orlando Espín, Virgilio Elizonso, Anthony Stevens-Arroyo, Anna María Diaz-Stevens et al. Three credits.
Second Semester, 2002–03 Mr. Rivera-Pagán

CHRISTIANITY AND SOCIETY

Multi-Program Classes

CS201 RELIGION AND SOCIETY
Investigation of the sacred sources of a sense of social obligation, of a common fate, and of legitimate authority. The sacred described as the sphere of social life in which primordial strivings come into play. Societies in which the sacred is in constant, dynamic, and intense interaction with basic institutions compared to more complex and secularized social systems. Symbolic victories over death in sacred pilgrimage and ritual; ceremonies, spectacle, stigmatization, and the concentration and the diffusion of the sacred in modern societies. Three credits.
Second Semester, 2002–03 Mr. Fenn

CS221 SECULARIZATION: AN INTRODUCTION TO THE DEBATE
This course will focus on both academic and political controversies over the process of secularization in contemporary societies, as compared with the process in early modern Europe and in antiquity. Christianity analyzed as a major force for secularization. Special attention given to theological interest in religionless Christianity. Three credits.
First Semester, 2003–04 Mr. Fenn

CS223 CHURCH, COMMUNITY, AND NATION
Investigation of the way in which the church, social classes, and the nation compete and collaborate with each other in the social construction of community. Class conflict and the role of the churches in local communities. The relation of central political and cultural institutions to groups and movements on the periphery. The effect of global social trends, dissent, religious movements, and the expansion of the state on the symbolic construction of community. Three credits.
Second Semester, 2003–04 Mr. Fenn

CS230 RELIGION AND TIME

This course focuses on the contribution of Judaism and Christianity to the experience of time in Western societies, with special reference to the Sabbath, the fate of the soul, purgatory, millennium and the apocalypse. Social conflicts analyzed as reflecting tensions between public and private, religious and secular, official and popular orientations toward time. Three credits.

Second Semester, 2002–03 Mr. Fenn

CS370 CIVIL RELIGION AND ITS DISCONTENTS

This course will introduce students to the complex and controversial discussion of the civil religion. The topic is particularly vital to a theological and sociological understanding of the relationship of the Christian community to the dominant religious and political ideologies of the nation. Although the focus will be primarily on the United States, students will also investigate civil religion in European, South Asian, and East Asian societies.

First Semester, 2003–04 Mr. Fenn

CS453 CLERGY AND THEIR SOCIAL CONTEXT

An introduction to the complex relationships between ministry and social context. The course will survey the role of the clergy in settings such as a small village, a community in transition, institutions and organizations, a metropolitan environment, with particular focus on the relationship of the social context to religious language and to the clergy's prophetic and liturgical ministry. Three credits.

Second Semester, 2003–04 Mr. Fenn

Ph.D. Seminar

Ph.D. seminars are classes designed for and normally restricted to candidates for the Ph.D. degree. See page 77 for information regarding exceptions.

CS936 THE SOCIOLOGY OF RELIGION

Designed to provide a thorough grounding in contemporary social theory, with focus on the problem of secularization. Theorists to be studied include Parsons, Luckmann, Robertson, D. Martin, B. Martin, B. Wilson, Bellah, and Hammond. Comparative analysis of institutions in complex societies. Issues in the interpretation of language and ritual. Limited to Ph.D. candidates. Three credits.

First Semester, 2003–04 Mr. Fenn

DEPARTMENTAL FACULTY

JAMES CLIFFORD DEMING. Associate Professor of Modern European Church History. M.A., Ph.D., University of Notre Dame. His research and teaching interests center on the interaction of religion and society in modern Europe. He is currently developing a study of the relation between religion and social control in early industrial France. (Presbyterian)

Scott Hampton Hendrix

RICHARD KIMBALL FENN. Maxwell M. Upson Professor of Christianity and Society. B.D., Episcopal Theological School; Th.M., Princeton Theological Seminary; Ph.D., Bryn Mawr Graduate School. He is a sociologist of religion and social change, with a focus on secularization theory, the social context of the Palestinian Jesus movement, and the sociology of time. (Episcopalian)

SCOTT HAMPTON HENDRIX. James Hastings Nichols Professor of Reformation and Doctrine. M.Div., Lutheran Theological Southern Seminary; Dr. Theol., University of Tübingen. His research has focused on Martin Luther and the Reformation in Germany. He is also studying family dynamics and religion in the sixteenth century and the Reformation as a process of Christianization. (Lutheran)

ELSIE ANNE MCKEE. Archibald Alexander Professor of Reformation Studies and the History of Worship. Dipl. Th., Cambridge University; Ph.D., Princeton Theological Seminary. Her specialty is sixteenth-century Reformation, notably John Calvin and Katharina Schütz Zell, and the doctrine of the church and the practice of ministry. In the history of worship, her particular interests include ecumenical and cross-cultural relations, the history of exegesis, and the theology and ethics of worship. (Presbyterian)

KATHLEEN ELIZABETH MCVEY. Joseph Ross Stevenson Professor of Church History. Ph.D., Harvard University. Her research and teaching interests center on the intellectual, spiritual and social engagement of early Christians with their varied cultural contexts both within the Roman Empire and beyond its borders. (Roman Catholic)

JAMES HOWELL MOORHEAD. Mary McIntosh Bridge Professor of American Church History. M.Div., Princeton Theological Seminary; M.Phil., Ph.D., Yale University. Two major interests are the role of nineteenth-century evangelical Protestantism in shaping attitudes toward modernity in general and toward social reform in particular, and Protestant eschatology in the same era. (Presbyterian)

LUIS N. RIVERA-PAGÁN. Henry Winters Luce Professor of Ecumenics and Mission. M.Div., Evangelical Seminary of Puerto Rico; S.T.M., M.A., Ph.D., Yale University; post-doctoral studies, University of Tübingen. Two major interests are: sixteenth century theological debates about the conquest and christianization of the Americas; and the theological reading of modern Latin American literature. (American Baptist)

PAUL EDWARD ROREM. Benjamin B. Warfield Associate Professor of Medieval Church History. M.Div., Luther Seminary; Ph.D., Princeton Theological Seminary. His research interests are medieval theology and spirituality, along with the history of biblical and liturgical interpretation. (Lutheran)

RICHARD FOX YOUNG. Elmer K. and Ethel R. Timby Associate Professor of the History of Religions. Ph.D., University of Pennsylvania (Oriental Studies). His research interests focus on the history of encounter between Christianity and various religions of Asian origin (Hinduism and Buddhism especially), the place of Christianity in non-Western pluralisms, and contemporary understandings of interreligious dialogue. (Presbyterian)

Theology

PROFESSORS: †D. Guder, S.H. Lee, B.L. McCormack, ‡D.L. Migliore, P.J. Paris (Chair), M.L. Stackhouse, M.L. Taylor, ‡J.W. van Huyssteen
ASSOCIATE PROFESSORS: *E.T. Charry, N.J. Duff, *S. Johnson
GUEST LECTURER: D. Allen
VISITING LECTURER: A. Morimoto

PHILOSOPHY

Multi-Program Classes

PH302 PROLEGOMENA TO THEOLOGY

A study of those philosophic concepts and developments that enable a person to understand major Christian doctrines better or to read a theologian with greater understanding. The course will focus on the reading and discussion of primary texts in both the ancient and modern periods. Materials that usually comprise courses in the philosophy of religion will be incorporated. No previous philosophy is necessary. Three credits

First Semester, 2002–03 Mr. Allen

PH327 SPIRITUAL THEOLOGY

The nature of spirituality and its relation to doctrinal theology, particularly to questions of epistemology. The role of the imagination in giving us access to religious truth. The motivation, paths, and goals of the Christian pilgrimage will be treated primarily by a study of George Herbert's *The Temple*, T. S. Eliot's *Four Quartets*, and the anonymous work, *The Cloud of Unknowing.* Three credits.

Second Semester, 2002–03 Mr. Allen

PH330 PARADIGMS AND PROGRESS IN THEOLOGY

The special focus of this course is on the role of world views and paradigms in theological reflection. Theology, as a reasoning strategy in its own right, will be compared to other modes of reflection, and this will lead to the important question: is it possible to talk about 'progress' in theological reflection, like we do in science? This analysis will take place against the background of the broader problem of the growth of human knowl-

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*On leave first semester 2002–03. †On leave second semester 2002–03. ‡On leave both semesters 2002–03.

edge, and the role of problem-solving in theology. As a case study, examples of very diverse contemporary North American theologies will be critically compared.
Second Semester, 2003–04 Mr. van Huyssteen

PH976 CROSS-DISCIPLINARY THINKING IN THEOLOGY AND THE SCIENCES
A critical examination of contemporary models of cross-disciplinary thinking in theology and the natural and human sciences. Exploration of the role such thinking plays in different theological disciplines (e.g. practical theology, systematic theology, and philosophical theology). Reflection on the importance of cross-disciplinary thinking in the public tasks of contemporary theology. Same as courses TH976 and PT976. Three credits.
First Semester, 2003–04 Messrs. van Huyssteen and Osmer

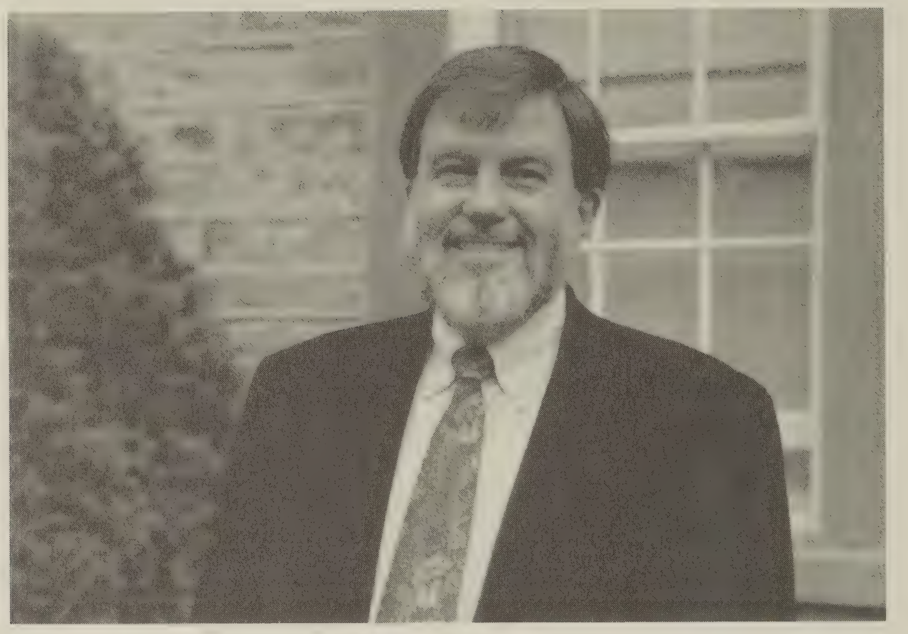
DOCTRINAL THEOLOGY

Introductory Classes

TH221 SYSTEMATIC THEOLOGY I
The first in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all Juniors. Three credits.
Second Semester, 2002–03 Messrs. Hunsinger and Lee
Second Semester, 2003–04

TH222 SYSTEMATIC THEOLOGY II
The second in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all Middlers. Three credits.
First Semester, 2002–03 Messrs. Guder and McCormack
First Semester, 2003–04

TH290 CREDO
An introduction to theological study designed for first-semester juniors who have had little training in the doctrines and practices of Christian faith. The course will explore the Apostles Creed (our faith), the Lord's Prayer (our hope), and the Great Commandment (our love). Brief selected readings from Augustine, Luther, Calvin, Kierkegaard, Barth, Rahner, von Balthasar. Enrollment limited to 25. Three credits.
First Semester, 2003–04 Mr. Migliore



George Hunsinger

Multi-Program Classes

TH309 SALVATOR MUNDI: CHRIST AND SALVATION IN THE CHRISTIAN TRADITION

A typology will be proposed for sorting out how Christ and salvation have been related in the course of the history of doctrine. Three types of view set forth—the low, the middle, and the high; are examination of examples of each type from various historical periods and traditions. The typology attempts to do for this question what H. Richard Niebuhr did for a very different question in *Christ and Culture*. Special attention to the possibility and limits of constructing a typology at all. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 2003–04 Mr. Hunsinger

TH310 THE DOCTRINE OF THE HOLY SPIRIT IN THE REFORMED TRADITION

The primary work of the Holy Spirit in the plan of salvation; relation of the work of the Spirit to the work of Christ; trinitarian and eschatological aspects of this work. Major figures in the Reformed tradition will be examined on these and other issues. Special consideration will be given to theologians like John Calvin, John Owen, Friedrich Schleiermacher, Thomas F. Torrance, and Juergen Moltmann. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three Credits.

Second Semester, 2003–04 Mr. Hunsinger

TH312 CHRISTOLOGY

The doctrine of the person and work of Jesus Christ, developed both historically and systematically, and in critical dialogue with modern attempts at christological reconstruction. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 2003–04 Mr. Migliore

TH316 THE DOCTRINE OF THE ATONEMENT IN CHRISTIAN TRADITION

A historical survey of leading theories of the atonement, from the early church through to the present. Among the thinkers and schools to be considered are: Irenaeus, Athanasius, Gregory of Nyssa, Anselm, Abelard, Luther, Calvin, covenant theology, Schleiermacher, Hegel, McLeod Campbell, Ritschl, Barth, Tillich, and Sobrino. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 2002–03 Mr. McCormack

TH325 THEOLOGY OF THE LORD'S SUPPER

An effort at an ecumenical reformulation of existing traditions. After an intensive examination of Aquinas, Luther and Calvin, contemporary representatives of the Roman Catholic, Lutheran, and Reformed traditions will be discussed. Special attention to the historically divisive questions of the real presence of Christ and the eucharistic sacrifice. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 2002–03 Mr. Hunsinger

TH330 REFORMED AND LUTHERAN CONFESSIONAL THEOLOGY IN THE SIXTEENTH CENTURY

An examination of the development of Reformed theology in the sixteenth century as evidenced in confessions and creedal statements, culminating with the Harmonia confessionum of 1581. Problems to be considered include the authority of confessions in the Reformed tradition, unity and diversity in early Reformed theology, and the distinctiveness of Reformed theology as seen through a careful comparison with the documents found in the Lutheran Book of Concord. Prerequisite: course TH221. Three credits.

Second Semester, 2002–03 Mr. McCormack

TH336 RE-READING THE THEOLOGY OF JOHN CALVIN

An examination of Calvin's theology in light of contemporary re-interpretations of his thought as a systematic theologian. Prerequisite: course TH221. Three credits.

Second Semester, 2003–04 Mr. Johnson

TH340 STUDIES IN REFORMED THEOLOGY: PETER MARTYR VERMIGLI, MARTIN BUCER, AND THOMAS CRANMER

Three theologians of the sixteenth century that have been relatively neglected by modern constructive theology, but have recently been enjoying renewed attention. An intensive examination of both primary and secondary materials. Special attention to predestination, justification by faith, and to the role played by each theologian in shaping the *Book*

of Common Prayer. The role of these figures as ecumenical theologians will also be considered. Prerequisite: course TH221. Three credits.
First Semester, 2002–03 Mr. Hunsinger

TH350 JONATHAN EDWARDS

A study of Edwards' thought with particular attention to his attempt at a restatement of the Reformed perspective in the context of his own age. The central focus will be upon his idea of faith as a "sense of the heart" and his conception of God and the world, of Christ and the Christian life, as essentially relational, dynamic, and beautiful. The contemporary usefulness of Edwards' theology. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.
First Semester, 2002–03 Mr. Lee

TH370 THE THEOLOGY OF KARL BARTH

A critical study of the basic themes of Barth's theology; his attack on "religion" and "natural theology"; his christocentric interpretation of the Bible and reconstruction of church doctrines; his description of Christian life as the practice of the freedom of the gospel. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.
First Semester, 2003–04 Mr. Migliore

TH372 THE THEOLOGY OF PAUL TILLICH

A concentration on Tillich's system as a whole through reading of his systematic theology, focusing on his theology of culture, the religious dimension, Being, and Christ as New Being. Tillich's system will be viewed also in light of his sermons and essays about concrete issues and situations. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.
Second Semester, 2002–03 Mr. Taylor

TH379 CULTURAL HERMENEUTICS: IDEOLOGY, POWER, AND TEXT INTERPRETATION

An exploration into how the cultural background and perspective of a text interpreter influences his or her conclusions regarding New Testament materials. The ideology of traditional "Eurocentric" New testament scholarship will be considered alongside an analysis of interpretations rendered by more "marginalized" text interpreters. Particular emphasis will be placed upon the interpretative procedures utilized by Latin American theologians and peasants, Negro slaves, preachers in the contemporary black church, and womanist and feminist theologians. Consideration of ways in which students may utilize results from this analysis to broaden their own interpretative horizons. Same as course NT365. Prerequisite: course NT101. Three credits.
Second Semester, 2002–03 Messrs. Taylor and Blount

TH386 TOWARD A THEOLOGY OF NONVIOLENCE

Historical examples of nonviolent practices by the church will be related to the question of their theological grounding. Special attention to questions of enemy-love, mercy, and justice, and the theology of the cross. Figures like Andre Trocme, Martin Luther King, and Marietta Jaeger will be considered in light of theologians like Karl Barth, John Howard Yoder, and the Niebuhrs. The possibility and limits of the just war theory. Qualifies as third course in theology for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 2003–04 Mr. Hunsinger

TH401 "CREATED IN THE IMAGE OF GOD": THEOLOGY AND THE SCIENCES ON HUMAN UNIQUENESS

The complex historical development of the doctrine of the imago Dei in Christian theology and its relationship to contemporary scientific research on human uniqueness, personhood, and the emergence of consciousness. Possible scientific challenges to theological anthropology toward revising the latter's notion of the iago Dei. How theology might protect the deepest intentions f the doctrine of imago Dei and accommodate our close ties to the animal world while at the same time reinterpreting human uniqueness in the light of contemporary scientific challenges. Three credits.

First Semester, 2002–04 Mr. van Huyssteen

TH428 THE LIBERATION THEOLOGY OF GUSTAVO GUTIERREZ

A critical examination of the doctrinal structure of Gutierrez's theology of liberation. Special attention also given to theology's relation to ecclesial, economic, cultural, and political dynamics in Latin America, especially as bearing upon the struggle of indigenous peoples in the Americas. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 2003–04 Mr. Taylor

TH445 AN ASSESSMENT: ASIAN THEOLOGY

A critical assessment of Asian theology. Readings will include such figures as C.S. Song, Korean Minjing Theologians, Kosuke Koyama, and Kazo Kitamori. After surveying the history and spectrum of Asian theologies, the course will examine the implications of the discourse of "contextualizing" or "localizing" theology. Three credits.

First Semester, 2002–03 Mr. Morimoto

TH457 FOUNDATIONS OF MISSIONAL THEOLOGY

The major theological emphases in the contemporary exploration of the church's mission, including the biblical foundation and formation of the missional church, the historical development of mission theology, and the ecumenical debate in the twentieth century with particular attention to the theology of the *missio Dei*, the contextualization of the gospel, and the interaction with religious pluralism. Three credits.

First Semester, 2003–04 Mr. Guder

TH458 ECUMENICAL THEOLOGIES OF THE CHURCH'S MISSION

Beginning with the World Missionary Conference in Edinburgh in 1910, this course surveys and assesses the development of theologies of the church's mission that emerged out of the ecumenical encounter of the western and non-western churches, and of the diverse Christian traditions that have engaged each other under the aegis of the International Missionary Council, the Faith and Order Movement, the World Council of

Churches, and the Lausanne Movement. Same as course EC458. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH222. Three credits.
First Semester, 2002–03 Mr. Guder

TH459 THEOLOGICAL ASPECTS OF THE GOSPEL AND CULTURE DISCUSSION
An examination of major recent studies and statements dealing with the interaction of Gospel and culture, with emphasis on the theological assumptions and implications of the various approaches offered. Particular attention is given to the operative understandings of the gospel, the definition of the church's mission, the approach to culture both theoretically and practically, and the challenges religious pluralism. Three credits.
Second Semester, 2003–04 Mr. Guder

TH465 FEMINIST AND WOMANIST THEOLOGIES
Explorations of doctrines (e.g., God, Christ, Holy Spirit, Trinity, atonement) from feminist and womanist perspectives. These doctrines will provide the arena for discussing feminist and womanist ethics and addressing issues such as sexual harassment, abortion, motherhood, and domestic violence. Some attention also will be given to images of women in literature. Same as course ET465. Fulfills general requirement for a course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.
First Semester, 2002–03 Mr. Taylor and Ms. Duff

TH482 THEOLOGY AND CRIMINAL JUSTICE SYSTEMS
A critical examination of theologies and theories of punishment, with the focus given to current structures of the U.S. "prison-industrial complex," paramilitary policing, and increasing use of capital punishment. Special attention given to interpretations of Christian presence in criminal justice systems and in movements to transform them.
First Semester, 2003–04 Mr. Taylor

TH483 "CRITICAL RACE THEORY" AS THEOLOGICAL CHALLENGE
A study of new theories of racism and white supremacism, as a challenge to constructive and systematic theologies. Readings focus on theorists of "race" and racism, with special attention to the U.S. contexts of "white studies" and issues in Asian-American, African-American, and Latina/o studies. Theological readings concentrate on contemporary theologians explicitly addressing issues in U.S. ethnicity and white racism. Three credits.
Second Semester, 2003–04 Mr. Taylor

TH486: EMPIRE AND CAPITAL: THEOLOGICAL INTERPRETATIONS
Analyzing theories of how imperial power, historically and in the present intersects with capitalist modes of political economy. The primary focus is on theological concepts (e.g. the kingdom of God, transcendence, creation, the church) that might inform Christian engagement with political and economic forces of globalization today. Special attention given to United States nationalism and use of military force, in their complex interplay with factors of class, race, gender and sexuality. Three credits.
First Semester, 2002–03 Mr. Taylor

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 77 for information regarding exceptions.

TH910 THEORY AND PRAXIS IN THEOLOGY

Centering on the theme of relating theory to practice in theology, this seminar undertakes critical analysis of contemporary theological methods as informed not only by classical norms but also by perspectives from post-modernism, hermeneutical phenomenology, post-liberalism, feminist theory, critical theory, political and liberation thought, and deconstructionism. Three credits.

First Semester, 2003–04 Mr. Taylor

TH925 THE CHRISTIAN DOCTRINE OF GOD

The course will be a careful reading of Augustine of Hippo's *De Trinitate*, read both in its historical context as a constructive treatise in dogmatic and moral theology, and in the contemporary debate about its effects on subsequent Christian theology begun by Adolph von Harnack and continuing throughout the twentieth century. Three credits.

Second Semester, 2003–04 Ms. Charry

TH935 THE THEOLOGY OF JOHN CALVIN

The course will have three main aspects: (i) a close reading of Calvin's Institutes, (ii) a correlation of some of Calvin's exegetical writings with material from the Institutes, and (iii) an examination of how Calvin has been significant for recent dogmatic theology. Attention will be devoted to Calvin's work in its biographical and historical context. Three credits.

Second Semester, 2002–03 Mr. Hunsinger

TH950 THE PHILOSOPHICAL THEOLOGY OF JONATHAN EDWARDS

Critical analysis of Edwards' reshaping of the western philosophical and theological tradition in light of Lockean empiricism and Newtonian science. Edwards' thought will be compared and contrasted with various developments in recent theology, e.g., process theology, eschatologically oriented theologies, and theories of the role of imagination in revelation and hermeneutics. Three credits.

Second Semester, 2002–03 Mr. Lee

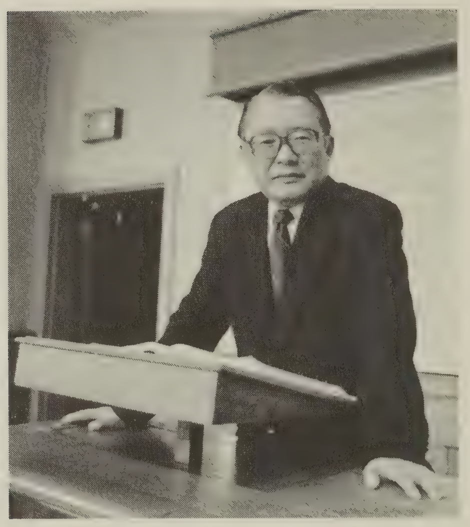
TH960 SCHLEIERMACHER'S *GLAUBENSLEHRE*

Intensive reading and analysis of the magnum opus of the so-called father of modern theology, Friedrich Schleiermacher. Attention will be given to the historical setting of this classic text, including philosophical and theological influences, as well as to its ongoing theological significance. Three credits.

First Semester, 2002–03 Mr. McCormack

TH965 BARTH'S CHURCH DOGMATICS

Studies in Barth's doctrine of the trinity: its initial formulations in the Gottingen lectures (1924) and its subsequent development in the Church Dogmatics; the relation of



Sang Hyun Lee

Barth's teaching to classical trinitarian doctrine; critical responses to Barth's trinitarianism in recent theology (e.g., J. Moltmann, W. Pannenberg). Three credits.
Second Semester, 2003–04 Mr. Migliore

TH976 CROSS-DISCIPLINARY THINKING IN THEOLOGY AND THE SCIENCES
A critical examination of contemporary models of cross-disciplinary thinking in theology and the natural and human sciences. Exploration of the role such thinking plays in different theological disciplines (e.g. practical theology, systematic theology, and philosophical theology). Reflection on the importance of cross-disciplinary thinking in the public tasks of contemporary theology. Same as courses PH976 and PT976. Three credits.
First Semester, 2003–04 Messrs. van Huyssteen and Osmer

TH990 SEMINAR IN MISSIONAL AND ECUMENICAL THEOLOGY:
KARL BARTH AS A MISSIONAL THEOLOGIAN
The emergence of the theology of the *Mission Dei* is commonly ascribed to Karl Barth, especially in essays published in the 1920s and 1930s. This seminar will examine Barth's critique of Christendom from the *Romans Commentary* onward as it interacts with his theological exposition of the "being of the Christian witness" and the "sending of the community of the Holy Spirit."
First Semester, 2003–04 Mr. Guder

CHRISTIAN ETHICS

Multi-Program Classes

ET240 ETHICAL IMPLICATIONS OF THE SYNOPTIC GOSPELS
Explorations in the theological, social, and ethical meanings of the first three gospels,

with particular attention to the question of their normative authority in church, personal, and public life as we face the twenty-first century.
Three credits.
First Semester, 2002–03 Mr. Stackhouse

ET250 CHRISTIAN SOCIAL ETHICS

An introduction of the basic elements of moral theory as they interact to guide moral judgments and social relationships; the importance of ethics for the practice of ministry, its relation to cultural analysis in our emerging global civilization, and its ground in covenantal theology. Classic problem areas to be considered include power, government, and war; sex, marriage, and divorce; work, wealth, and poverty. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.
First Semester, 2003–04 Mr. Stackhouse

ET309 THE IDEA OF COVENANT: THEOLOGICAL, ETHICAL, AND SOCIAL MEANINGS

An investigation of "covenant" as a model of how God wants humans to live holy and righteous lives in community. The biblical ideas of covenant were developed in regard to creation, law, grace, and redemption, and further expanded the passion in theological, especially Reformed, views of ecclesiology, marriage, "commonwealth," "collegium," "constitutio," and "federation"–usually in contrast to organic and hierarchical models of human-human and divine-human relationships. Qualifies as a third theology course for M.Div. candidates. Fulfills the general requirement for course on Christian responsibility in public realm. Prerequisites: courses TH221 and OT101. Three credits.
Second Semester, 2003–04 Mr. Stackhouse

ET312 THE ETHICS OF THE TEN COMMANDMENTS

An exploration of the theological and moral significance of the Ten Commandments. Exegesis of the commandments will be joined with moral reflection to see their continuing significance for such issues as language about God, sabbath-keeping and ecology, truth-telling and justice, sexual practices, family responsibilities, and the nature and value of human life. The course will include study of the use of the commandments in Christian tradition and contemporary ethics. Attention will also be given to feminist perspectives on the various moral issues. Same as course ET312. Fulfills the general requirement for a course on Christian responsibility in the public realm. Prerequisites: courses TH221 and OT101. Three credits.
Second Semester, 2003–04 Ms. Duff and Mr. Miller

ET315 CHRISTIAN THINKING ABOUT MORAL DECISION

A basic introduction to the prominent types of Christian thought about moral problems (e.g., Christian realism, Christian contextualism, Christian virtue, Christian rights and principles, Christian liberation). Readings will focus on twentieth-century Christian ethicists, and throughout the course attention will be given to such important social problems as racism and apartheid, abortion, poverty, and war. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.
First Semester, 2003–04 Mr. Paris

ET320 DOCTRINE OF VOCATION AND PROBLEMS IN THE WORK PLACE

The Reformed understanding of vocation will be employed in the examination of such issues as the Protestant work ethic, the effect of work-practices on the family, unemployment, Mexican-American border industries, the Christian and military jobs, work and economics, and business ethics. Some attention will be given to the series of General Assembly papers regarding these issues. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

Second Semester, 2002–03 Ms. Duff

ET323 ETHICS AND PUBLIC POLICY

A critical analysis of the task of the religious social ethicist in constructing arguments relative to public policy. Focus on contemporary ethicists and the nature of their commitments to such issues as social science, democratic socialism, democratic liberalism, voluntary associations, private and public interests, social justice, free enterprise, and social change. Evaluation of the moral problems attending those value commitments and their implications for good public policy. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Three credits.

Second Semester, 2002–03 Mr. Paris

ET346 ISSUES IN MEDICAL ETHICS

Issues in medical ethics will be examined under three major headings: (1) Relationship between theology and medicine (examining theological and medical understandings of illness and health). (2) Christian view of children and the family (in vitro fertilization, surrogate motherhood, abortion). (3) Christian understanding of the end of life (care for the elderly, euthanasia). Also studied will be such topics as distribution of health care, medical insurance, and care for the mentally disabled. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

First Semester, 2002–03 Ms. Duff

ET348 ISSUES IN HUMAN SEXUALITY

The course will examine biblical, historical, and contemporary Christian views of human sexuality in relation to such topics as masculine and feminine spirituality, procreation, marriage, homosexuality, single life, incest, rape, pornography and sex education. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Prerequisite: course TH221. Three credits.

Second Semester, 2002–03 Ms. Duff

ET351 RELIGION AND JOURNALISM

Course will seek to identify and evaluate the qualities, values, and principles of "good reporting," with special reference to "religious news" in a pluralistic society. Inquiry into the ways of making nuanced perspectives and complex events visible and understandable, and the place of overtly normative theological, religious, and ethical claims in public discourse in relationship to both shared values in civil society and the recognition of strong divergences of opinion regarding religion in the public realm. Course will meet for six weeks in September and October, and will have a final project due in late November. Two credits.

First Semester, 2003–04 Mr. Stackhouse

ET352 THEOLOGY, ETHICS, AND LAW

Debates about the relationship of Law and Gospel and the relationship of theological ethics to modern jurisprudence. The practice of Law as an instrument of justice, as a service to clients, as a business, and as a means of social control. The vocation of an attorney. Special foci: Faith-Based organizations, charity, government funding, the responsibilities of Church and State. This course will meet weekly for six weeks beginning in March and continuing through April. Final research and a paper will be required. Two credits.

Second Semester, 2002–03 Mr. Stackhouse

ET353 THEOLOGY, TECHNOLOGY, AND ENVIRONMENT IN AN ANTHROPOGENIC WORLD

As global natural systems become increasingly dominated by human activities, the purposes, limits, and justifications for the deliberate re-designing of global systems become critical issues for those in technology and environmental management. The religious bases of technological society and Western environmentalism are explored in the context of classical debates about “Creation,” “Fall,” “Nature,” and “Eschatology.” This course will meet weekly, beginning in January and continuing through mid-March. Final research and a paper will be required. Two credits.

Second semester, 2003–04 Mr. Stackhouse

ET354 THEOLOGY AND THE ARTS

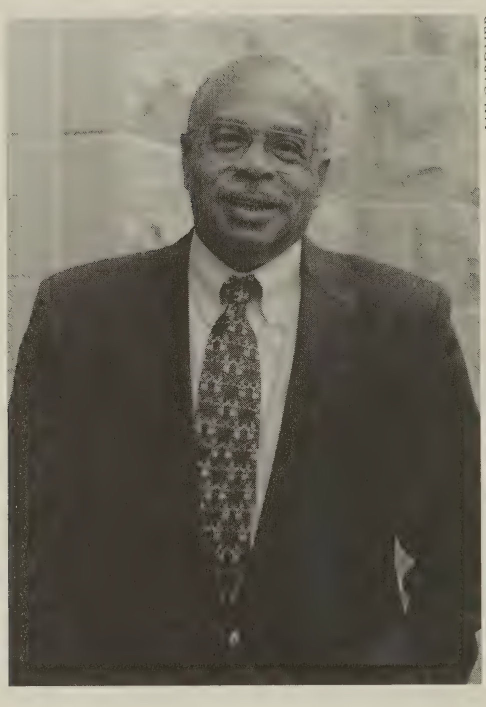
Explorations in the moral, spiritual and theological implication of the arts, with a particular emphasis on classical and sacred music in comparison and contrast to popular and contemporary modes of musical expression. The course is designed for those who have some familiarity with one or several of the arts, and for artists, especially musicians with a religious commitment. We will seek for ways to articulate the theological implications of aesthetic experience and creativity, and to aid the formation and sustaining of constructive relationships between faith and culture. Course meets weekly beginning January 28 and continuing through March 4. Final research and paper will be required. Two credits.

Second Semester, 2002–03 Mr. Stackhouse

ET356 POLITICS AS A CALLING

The nature and character of political leadership as an “anointed office.” The ends of the “state” and the morality of the use (or threat) of violent means in war and law enforcement. Theological understandings of the roles of “kings,” “rulers” and “magistrates.” Particular issues of funding campaigns, pleasing constituencies, trusting “national interests,” and forming coalitions with ambiguous allies. Course meets weekly beginning September 24 and continuing through November 5. Final research and paper will be required. Two credits.

First Semester, 2002–03 Mr. Stackhouse



Peter J. Paris

ET357 SPIRITUALITY, ETHICS, AND PROFESSIONALS IN MEDICINE
Examination of the place of pastoral practices and theologically-based ethics in the therapeutic situation, with a focus on the relationships of the vocations of the clergy to those of medical professionals. Special attention will be given to issues of doctrinal belief, religiously-based ethical standards, prayer, pastoral care, family and community support systems, and the development of spiritual disciplines for times of anxiety, grief, and fear in the context of highly technical and often overtly secular views of health, illness, treatment and healing. Reports and analyses of various related topics by guests and students will be arranged. Course will meet for six weeks from mid-November through December, and will have a final project due in January. Two credits.
First Semester, 2003–04 Mr. Stackhouse

ET358 FAITH IN EDUCATION
The relationship of theology and ethics to the sciences and the humanities in high schools and colleges today. The place of faith in learning and in educational life. Chaplaincies, para-church prayer and Bible-study groups, and the importance of coming to religious conviction in young adult years. Implications for the presuppositions of contemporary theories of learning and for substantive debates such as the study of religiously based topics in public schools. Course meets weekly beginning November 12 and continuing through December 17. Final research and paper wil be required. Two credits.
First Semester, 2002–03 Mr. Stackhouse

ET359 MANAGEMENT AND CHURCH IN BUSINESS
The analysis of organizational theory and the roles of leadership in profit and non-profit institutions. The tension and relationship of pastoral and business values, purposes, and styles. Ethical issues of compensation levels, and the development of covenantal relationships in all spheres of common life. Perceptions of capitalism, consumerism, productivity, competition, and disparities of resources, access and income. Course meets weekly beginning March 18 and continuing through April 22. Final research and paper will be required. Two credits.
Second Semester, 2002–03 Mr. Stackhouse

ET408 AFRICAN AND AFRICAN-AMERICAN THEOLOGIES
A basic introduction to African and African-American theologies and their implications for ethics in ministry, both within their own respective contexts and in the Christian community at large. Three credits.
First Semester, 2003–04 Mr. Paris

ET460 THEOLOGY AND ETHICS OF DIETRICH BONHOEFFER
Exploration of the theological and ethical method of Dietrich Bonhoeffer. In addition to reading Bonhoeffer's major works (e.g., *Cost of Discipleship, Ethics, Letters and Papers from Prison*), the class will read a biography of Bonhoeffer in an effort to put his work in historical perspective and to explore its significance for today. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.
First Semester, 2003–04 Ms. Duff

ET478 THE THEOLOGY AND ETHICS OF MARTIN LUTHER KING JR.
A critical analysis of the prophetic thought and public action of Martin Luther King, Jr., in order to discern their implications for Christian ministry in our day. Special attention will be given to his understanding of the Divine/Human, Church/State, Word/World, Love/Justice, Freedom/Hope relationships. Students will be encouraged to make relevant comparisons with their respective denominational teachings. Fulfills general requirement for course on Christian responsibility in the public realm. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.
First Semester, 2002–03 Mr. Paris

ET480 THE THEOLOGY AND ETHICS OF JAMES CONE
The course will examine the theology and ethics of James Cone in historical sequence from 1969 to the present. His work will be read against the backdrop of movements for racial justice in the U.S. The course will also focus on how Cone's thought has changed and developed as well as on what Black liberation theology and ethics have to say to the Church today. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.
Second Semester, 2002–03 Ms. Duff

Ph.D. Seminars

Ph.D. seminars are classes designed for and normally restricted to candidates for the Ph.D. degree. See page 77 for information regarding exceptions.

ET911 ARISTOTLE'S ETHICS AND POLITICS

A detailed investigation of Aristotle's method of ethical and political inquiry in order to discern its limits and possibilities for both the theoretical and practical concerns of contemporary ethical studies. Three credits.

First Semester, 2002–03 Mr. Paris

ET920 TYPES OF CHRISTIAN ETHICS

Exploration of the methodological issues raised by representative thinkers of five types of Christian Ethics: Deontological (Kant, Browning, Smedes, Aquinas, Curran), Utilitarian (Mill, Fletcher, Callahan), Contextual (Calvin, Lehmann, Hauerwas), Black Liberation (Cone), and Feminist (Harrison). Analysis of the arguments offered by these ethicists on topics such as abortion, homosexuality, in vitro fertilization, revolution, etc. Three credits.

Second Semester, 2003–04 Ms. Duff

ET946 THEOLOGY AND SOCIAL THEORY

An analysis of two major twentieth-century theorists of the role of religion in social history—Ernst Troeltsch, Max Weber, together with their disciples and critics—with two questions in mind: what the social scientific study of religion offers to theology and ethics, and what theology and ethics bring to the analysis of society and to the formation or transformation of civilizations. Three credits.

Second Semester, 2002–02 Mr. Stackhouse

DEPARTMENTAL FACULTY

ELLEN TABITHA CHARRY. Margaret W. Harmon Associate Professor of Systematic Theology. M.A., Ph.D., Temple University. Her special interest is to examine Christian thought for the contributions it makes to human flourishing. (Episcopalian)

NANCY JANINE DUFF. Associate Professor of Theological Ethics. M.Div., Union Theological Seminary in Virginia; Ph.D., Union Theological Seminary in New York. Her research and teaching focus on the theological foundations of Christian ethics from a Reformed and feminist perspective, exploring how theological claims identify the Church's responsibility in the world. (Presbyterian)

DARRELL LIKENS GUDER. Henry Winters Luce Professor of the Theology of Mission and Ecumenics. Ph.D., University of Hamburg; D.D.(Hon), Jamestown College. His research, writing, and teaching focus on the theology of the missional church, and especially the theological implications of the paradigm shift to post-Christendom as the context for Christian mission in the west. (Presbyterian)

GEORGE HUNSINGER. Hazel Thompson McCord Professor of Systematic Theology.

B.D., Harvard University Divinity School; Ph.D., Yale University. An internationally recognized scholar in the theology of Karl Barth, he has broad interests in the history and theology of the Reformed tradition and in "generous orthodoxy" as a way beyond the modern liberal/conservative impasse in theology and church. He was a major contributor to the new Presbyterian catechism. (Presbyterian)

WILLIAM STACY JOHNSON. Arthur M. Adams Associate Professor of Systematic Theology. J.D., Wake Forest University School of Law; M.Div., Union Theological Seminary in Virginia; Ph.D., Harvard University. His interests focus on constructive theology, with historical interests in the theologians of the Reformation (Luther, Zwingli, Calvin) and the modern development and contemporary significance of their work. (Presbyterian)

SANG HYUN LEE. Kyung-Chik Han Professor of Systematic Theology, and Director of the Asian American Program. S.T.B., Harvard Divinity School; Ph.D., Harvard University. He teaches courses in the area of systematic theology, with special research interests in Jonathan Edwards as a resource for contemporary theological reconstruction, God's providence and human suffering, and the development of a theology in the Asian American context. (Presbyterian)

BRUCE LINDLEY MCCORMACK. Frederick and Margaret L. Weyerhaeuser Professor of Systematic Theology. M.Div., Nazarene Theological Seminary; Ph.D., Princeton Theological Seminary. His major interest is in the history of Reformed doctrinal theology, with an emphasis on the nineteenth and twentieth centuries. (Presbyterian)

DANIEL LEO MIGLIORE. Charles Hodge Professor of Systematic Theology. B.D., Princeton Theological Seminary; M.A., Ph.D., Princeton University; L.H.D.(Hon.), Westminster College (Pa.). In addition to teaching introductory and advanced courses in Christian doctrine, he specializes in the theology of Karl Barth. (Presbyterian)

PETER JUNIOR PARIS. Elmer G. Homrighausen Professor of Christian Social Ethics, and Liaison with the Princeton University African-American Studies Program. B.A., B.D., Acadia University, Nova Scotia; M.A., Ph.D., University of Chicago; D.D.(Hon.), Acadia University; D.D.(Hon.), McGill University;

D.D.(Hon.), Lehigh University; D.D.(Hon.), Lafayette University. His special interest is the ethics, politics, and religion of African Americans. (Baptist)

MAX LYNN STACKHOUSE. Stephen Colwell Professor of Christian Ethics. B.D., Harvard Divinity School; Ph.D., Harvard University. He focuses on theological ethics as an indispensable resource in the comparative analysis, critical assessment, and moral guidance of public life in church and society. (United Church of Christ)

MARK LEWIS TAYLOR. Professor of Theology and Culture. M.Div., Union Theological Seminary in Virginia; Ph.D., University of Chicago Divinity School. His teaching and research interests are in the areas of cultural anthropology, political theory, and liberation theology. His publications focus on the work of Paul Tillich and on issues in contemporary hermeneutics, liberation theology, and the spirituality of political struggle. (Presbyterian)

J. WENTZEL VAN HUYSSTEEN. James I. McCord Professor of Theology and Science. B.A., Hons.B.A., B.Th., M.A., University of Stellenbosch; D.Th., Free University of Amsterdam, The Netherlands. His special interest is in interdisciplinary theology and religious epistemology, with a special focus on the relationship between theology and science. (Dutch Reformed)

Practical Theology

PROFESSORS: C.L. Bartow, D.E. Capps, A.R. Evans, G.W. Hanson, J.F. Kay (chair), R.R. Osmer

ASSOCIATE PROFESSORS: R.C. Dykstra, N.L. Gross, D. Hunsinger, C. LaRue, J.W. Stewart

ASSISTANT PROFESSORS: S.A. Brown, K.C. Dean, D.R. Wright

LECTURERS: J.R. Nichols, M. Tel

VISITING LECTURERS: W. Brower, N. Dorans, R. Flaugher, H.R. Lanchester, I.S. Lee, H.O. Old, C. Wehrheim

VOCATION AND MINISTRY

VM100 FORMATION FOR CHRISTIAN MINISTRY

Assists students to clarify their call and vocation, encourages growth in their Christian life, fosters personal and communal expressions of spiritual formation and Christian discipleship, and broadens understanding of the mission and ministry of the church in its many forms. Students will meet in plenary and small group sessions and observe a variety of Christian ministries through site visits. Required of all M.Div. and M.A. juniors. Prerequisite for all field education courses and internships. Two credits.

Not offered 2002–03

CHRISTIAN EDUCATION

Basic M.Div. and M.A. Classes

ED101 INTRODUCTION TO CHRISTIAN EDUCATION

Christian education as an aspect of the whole ministry of the congregation and its leaders. Major attention given to Christian education theory where biblical, theological, philosophical, and social scientific insights are integrated to guide educational judgments and practice. Each student works out a personal theory. Designed as a basic elective in Christian education for M.Div. candidates; required of M.A. candidates. Three credits.

First Semester, 2002–03 Ms. Dean and Mr. Osmer
First Semester, 2003–04

ED102,-03 YOUTH MINISTRY PRACTICUM FOR FIELD EDUCATION

This course is open to students in the dual degree in youth ministry program and to those whose field education involves them in youth ministry. Participating students meet weekly for one hour with the Director of the Institute for Youth Ministry. Using a praxis-based model of education, the Director, along with a faculty member, assume the primary responsibility for helping students approach their ministry with young people theologically. The class serves as a mentor group with which students can process their experience from outside the field education setting, under the guidance of a pastor/ mentor. Weekly discussions focus on theological reflection on actual experience in pastoral ministry. Participants earn one academic credit on their spring transcript for the year.

Full Year, 2002–03 Staff

ED105 THE EDUCATIONAL MINISTRY

Foundations, theories, and practice of Christian education as an aspect of ministry within and beyond the parish setting. Emphasis on the correlation of biblical, theological, and philosophical foundations with the human sciences in formulation of theory and guidance of practice. Major theoretical positions in the field are reviewed and examined, alternatives developed, and contemporary issues (e.g., confirmation, role of worship, religion in the public schools) explored. Designed as a basic elective in Christian education for M.Div. candidates. Three credits.

Second Semester, 2002–03 Mr. Wright
Second Semester, 2003–04

Foundations of Education

ED216 DEVELOPMENTAL PSYCHOLOGY

The psychological interpretation of human development in our culture; the needs and varieties of experience of the child, youth, and adult, with an emphasis upon the moral and religious development through the life span; implications of this study for the minister or Christian educator in understanding the persons with whom he or she works. Three credits.

First Semester, 2002–03 Mr. Wright

ED220 SOCIOCULTURAL FOUNDATIONS OF CHRISTIAN EDUCATION

A study of social and cultural structures and dynamics involved in and effecting the church's educational ministry. Particular attention will be given to understanding the congregation, from sociological, anthropological, and theological perspectives, as a context for Christian formation. Attention also will be given to the family and to American social and political institutions as educational forces and as concerns for Christian education. Three credits.

Second Semester, 2002–03 Mr. Wright

ED224 EDUCATIONAL MINISTRY WITH ASIAN AMERICAN WOMEN

Analysis and exploration of the experience in church, society and in family structure of Asian American women who are in the midst of transition, utilizing insights from

theological, biblical, developmental and sociocultural disciplines. Exploration of contrasts in cultural modes, life models, communication patterns, systems theory and of mental/spiritual health for women. Attention will be given to the positive identity formation process, self affirmation, multicultural education approaches, program/curriculum/resource needs, and to envisioning of the new paradigm in Christian context. Three credits.
Second Semester, 2002–03 Ms. I.S. Lee

ED275 CHRISTIAN EDUCATION AND THE ARTS
This course will explore the ways the Church's educational ministry engages and is challenged by forms of contemporary art. Students will be introduced to theological and historical perspectives on art as well as contemporary aesthetic theory in order to help them acquire a richer interpretive framework within which to understand the complex currents of human artistic expression. The course will include conversation with living artists and curators at local museums. Three credits.
First Semester, 2002–03 Mr. Osmer, Ms. Hess

Functions and Levels of Christian Education

ED334 ACTIVITIES OF TEACHING
A study of teaching as an act of ministry from theological, ethical, educational, social, and political perspectives. Exploration of models of teaching and of the activities of teaching will focus on the ways teachers plan, organize, relate to learners, maintain the learning environment and experience consonant with the working of the Holy Spirit, work cooperatively with other teachers, and continue to grow as learners themselves. Three credits.
Second Semester, 2002–03 Mr. Osmer

ED344 CHRISTIAN EDUCATION WITH CHILDREN
A study of the growth of the child and the familial, social, educational, and church contexts in which growth and development occur. Examination of existing programs of education, in church, home, and school; implications for moral and religious growth in new trends in education. Opportunity for individual study in areas of special interest. Three credits.
First Semester, 2002–03 Ms. Wehrheim

ED352 THEOLOGICAL FOUNDATIONS FOR MINISTRY WITH YOUTH
A study of the adolescent years, the youth culture, and the church's ministry with youth. The role of youth within congregations will be examined, along with the norms and practices of congregational life as viewed through the lens of youth ministry. Students will explore philosophy, objectives, curriculum, and leadership for youth ministry, and will evaluate current means of nurture within the church and witness in the world. Special attention will be given to the ways theology informs the church's ministry with youth, and to new trends developing interdenominationally and internationally. Three credits.
First Semester, 2002–03 Ms. Dean

CHRISSIE KNIGHT

Kenda Dean

ED355 SEX AND TEENAGERS: TEACHING FROM A CHRISTIAN PERSPECTIVE

This course will focus on teaching sexuality from a Christian perspective, and will explore theological positions on human sexuality as they come to bear on adolescence as a unique phase of sexual development, and on the role of cultures in shaping expectations for sexuality. Drawing upon resources from their own theological traditions, students will develop teaching strategies for adolescents and their families that critically examine issues of sexuality confronting adolescents in American society, including gender identity, violence, homosexuality, premature sexual activity, marriage, incest, AIDS, abortion, and pregnancy. Christian curricula for adolescent sex education will also be evaluated, including curricula for at risk teenagers. Three credits.

Second Semester, 2002–03 Ms. Dean

ED372 CHRISTIAN SPIRITUALITY AND SMALL GROUPS

Using both historical and practical models of corporate discipleship, this course will explore the role of small groups in Christian formation. Students will critically examine the appropriation of Christian practices by small groups during early monasticism, the Reformation, German pietism, the first and second Great Awakenings, as well as in the twentieth century American church. Particular attention will be given to the family's changing role in Christian spirituality, and to youth ministry as a locus for small group discipleship. Students will participate in covenant discipleship groups during the semester in place of precepts. Note: This class will fulfill the course requirement in group dynamics for M.A. students. Enrollment limited to 20, with priority given to M.A. and M.Div./M.A. seniors. Three credits.

Second Semester, 2002–03 Ms. Dean

Program in Social and Educational Research, Measurement, and Evaluation

This program, which draws upon the facilities of Princeton Theological Seminary and the Educational Testing Service of Princeton, New Jersey, is designed to prepare Christian educators and others to use established methods of research and measurement in the solution of problems in Christian education and social research in religion. It is flexible enough to meet the needs of those who desire a general acquaintance with the methods of research and evaluation sufficient to read and understand relevant research literature and of those who wish to conduct research and evaluation studies and to build the instruments to be used in such studies. In addition to the other catalogued courses in Christian education, theology and personality, and Christianity and society, the following offerings are available for qualified applicants.

ED471 INTERPRETING SOCIAL AND EDUCATIONAL RESEARCH

An introduction to the place of statistical and logical concepts in the solution of problems in Christian education and social research in religion. The emphasis is on understanding and evaluating the research of others rather than on skills in original research. Basic concepts include sampling, statistical significance, survey methods, and problem analysis. Three credits.

First Semester, 2002–03 Mr. Dorans
First Semester, 2003–04

ED472 DESIGNING SOCIAL AND EDUCATIONAL RESEARCH

Methods of collecting, organizing, and interpreting evidence relevant to the solution of educational problems and problems in social research in religion. Principles of measurement and techniques of evaluation, including methods of test development and methods of developing other evaluative instruments, analyzing educational and religious objectives, preparing a test or research plan, writing and editing test items, and analysis of research data. The emphasis is on the development of skill in applying techniques to problems in Christian education and social research in religion. Offered if enrollment warrants. Prerequisite: course ED471 or its equivalent. Three credits.

Second Semester, 2002–03 Mr. Flaugher
Second Semester, 2003–04

ED474 INTERNSHIP IN SOCIAL AND EDUCATIONAL RESEARCH, MEASUREMENT, AND EVALUATION

Available to one or two selected students each year. The applicant must have completed the courses indicated above and must present evidence of being prepared to profit from experience at the Educational Testing Service. A specific project, a plan of study, or arrangements to participate in some ongoing project at the Educational Testing Service ordinarily constitutes such evidence. It is expected that each applicant will have an opportunity to discuss the plan with one or more members of the Educational Testing Service staff prior to its formal presentation. At the time of acceptance, the intern is assigned to an Educational Testing Service staff member who serves as adviser during the period of internship. The adviser is available for consultation, but the intern is expected to take the initiative in planning and pursuing the studies, calling on the adviser for assistance in drawing upon the resources available at the institution in relation to specific problems as they arise. Ordinarily, an internship involves full-time work and study at the Educational Testing Service for a period of six weeks during the summer or an equivalent amount of time over a semester. Persons interested in academic credit for the internship should consult with Ms. Dean and must declare such intention to the Registrar in advance. Three credits.

By special arrangement E.T.S. Staff

CONGREGATIONAL MINISTRY

Multi-Program Classes

CM290 WOMEN IN PASTORAL MINISTRY

Explores the role and function of women in pastoral ministry within the larger cross-cultural and ecumenical perspectives on the role of women in the life of the church. Particular attention will be paid to changing gender roles in various cultures and religious traditions. Topics to be explored include feminist perspectives on ministry; the role of Asian, African-American and Hispanic women in church life in this country and abroad; working models of mixed-gender pastoral staffs in various Protestant traditions; and the challenges presented by the increased number of women clergy. Students (women and men) will be encouraged to share first-hand experiences and issues about ministry in cross-cultural settings from their different theological perspectives. There will be several lectures by women clergy and PTS faculty on the course themes. Same as course PC290. Three credits.

Second Semester, 2002–03 Ms. Evans

CM320 WORSHIP IN THE REFORMED TRADITION

A study of the history, theology, and practice of Christian worship, with particular attention to the Reformed tradition. The course will include studies of the Christian year, elements and orders of worship, the sacraments, funerals, weddings, and other occasional services. Same as course WR320. Three credits.

Second Semester, 2002–03 Ms. Brown

CM370 THE GOSPEL IN UNEXPECTED SOURCES

Explores imaginative expressions of the Christian Gospel in non-ecclesial settings. Students expects to and critically reflect on the ways the Christian faith may be discerned in works of imagination, such as novels, short stories, the theater, musical compositions, movies and other contemporary media. Some off campus visitations will be required. Three credits.

First Semester, 2003–04 Mr. Stewart

CM400 PRACTICA FOR THE FIRST PASTORATE

This course is designed for–and limited to–seniors planning to enter the congregation-based ministry. It will focus on the envisioning, modeling, planning and implementing

of *staple* and *ordinary* congregational ministries. Topics to be surveyed include: relating God's mission in the world and a church's vision; attuning to the role of the Holy Spirit in Christian communities; appreciating the congregation as a "local culture"; equipping laity for their evangelistic witness; incorporating new members; empowering others for ministry through secular vocations; planning stewardship programs and budget responsibilities; managing pastoral care for all members; designing various worship services; initiating ministries in the public arena; sustaining healthy staff relationships; and attending to one's personal spiritual growth and professional responsibilities. Issues of "crossing the boundary: from student to professional will also be addressed. Each student will interview pastors in several congregations. Three credit hours.
Second Semester, 2002–03 Mr. Stewart

CM401 INTRODUCTION TO ADMINISTRATIVE MINISTRY
This course is an examination of ministry as leadership within a voluntary association of the church. Components include an overview of biblical and theological perspectives on the church and on ministry; a consideration of models for understanding the dynamics of organizations and of leadership; ministerial leadership in areas of congregational concern such as planning for change, dealing with differences, decision making and working with others. Three credits.
First Semester, 2002–03 Mr. Hanson

CM444 STYLES OF PASTORAL LEADERSHIP
Designed to prepare students to be responsive to theological and behavioral factors in patterning their administrative leadership in congregations. Traditional and emerging theories of leadership will be presented and assessed from a ministerial perspective, as will gender and cultural issues related to leadership behavior. Three credits.
Second Semester, 2002–03 Mr. Hanson

CM445 LEADERSHIP AND MISSION IN URBAN CONGREGATIONS
Political, social, economic and religious changes are diversifying and complicating the environments in which urban congregations carry on their ministry. This course will explore the ministries of several urban congregations with special attention to the theolog*ical commitments and assumptions about their context which have created the trajectories of their ministries.* Lectures and discussion, readings, visitors, a field trip will create the milieu of learning. Three credits.
Second Semester, 2002–03 Mr. Hanson

CM446 PLANNING FOR CHANGE
This course is an examination of ways in which congregations are helped to be good stewards of their futures. Emphasis will be placed on theological and behavioral perceptions of change and continuity, and of constraint and freedom in organizational life. Three credits.
Second Semester, 2003–04 Mr. Hanson

CM447 CONFLICTS IN CONGREGATIONS: A HYGIENIC PERSPECTIVE
This course is an examination of the place of differences in a congregation and of the ways and areas in which they might deteriorate into conflict. Ways will be discussed of

responding to differences so that they might be valuable resources to the congregation, inhibiting the development of conflict, and of protecting the congregation should it occur. Three credits.
First Semester, 2003–03 Mr. Hanson

CM452 THE MINISTRY AND HISTORY OF THE TRADITIONAL AFRICAN-AMERICAN DENOMINATIONS

This course will build upon an introductory history of the denominations indigenous to the African-American community. Attention will be paid to their internal diversity as well as their individual distinctiveness; to their emergence in particular social locations and to the variety of their ministry over successive generations in a society characterized by entrenched racism and significant social change. Particular attention will be paid to those denominations represented by students in the class. Lectures and class discussion, visitors, field trips. Three credits.
First Semester, 2003–04 Mr. Hanson

CM456 COMMUNITY BUILDING: MINISTRY AND MODEL

Explores two issues: (1) church based community organization as a ministry of a congregation and (2) the principles of community organization as a possible model of congregational leadership. Three credits.
Second Semester, 2003–04 Mr. Hanson

CM475 NON-CHRISTIAN RELIGIOUS OPTIONS IN URBAN COMMUNITIES

Several decades of demographic changes have altered the religious landscapes of urban communities. In order to assist pastors to foster understanding and fruitful engagement with increasingly visible and popular alternatives to Christianity, this course considers the origins, beliefs and practices of African-American Islam, the Rastafarian and the Yoruba-based religions in the United States. Three credits.
First Semester, 2003–04 Mr. Hanson

CM601 SPIRITUAL DISCIPLINES FOR CHURCH LEADERS

This course will explore some of the disciplines of the “spiritual life” in the Christian tradition. Among the topics and exercises to be included are regular prayer, the reading of Scripture (especially Psalms and parables), the practice of “spiritual direction,” corporate experiences of renewal and the quest for maturity in Christian discipleship. Classical texts from the Western Christian tradition—written by women and men, clergy and laity—will be required reading. In addition, some non-textual resources (music, art forms and architecture) will be considered. This course requires students to discuss publicly their own faith. Students will be graded on a Pass/Fail basis only. Three credits.
First Semester, 2003–04 Mr. Stewart

CM610 MOBILIZING CONGREGATIONS FOR MINISTRY AND WITNESS

An exploration of the theology and practice of Christian witness and faith formation through congregational life. Particular attention given to examining current American models of congregation-based evangelism, the role of leadership, and the equipping of

laity. Case studies of "alive" congregations will be examined and guest pastors and church leaders will discuss their expertise in congregational witness. Three credits.
First Semester, 2003–04 Mr. Stewart

CM610 MOBILIZING CONGREGATIONS FOR MINISTRY AND WITNESS
An exploration of the theology and practice of Christian witness and faith formation through congregational life. Particular attention given to examining current American models of congregation-based evangelism, the role of leadership, and the equipping of laity. Case studies of "alive" congregations will be examined and guest pastors and church leaders will discuss their expertise in congregational witness. Three credits.
First Semester, 2002–03 Mr. Stewart
Second Semester, 2003–04

CM720 CONGREGATIONS IN AMERICAN CULTURES
An exploration of the dialectic between the congregation's understanding of the Gospel and the cultural *mentalities* in which American congregations participate. The course is both descriptive and prescriptive. In particular, it will demonstrate a *method* by which pastors can help shape the congregation's response to competitive and conflicting cultural environments. *Second Semester, 2003–04* Mr. Stewart

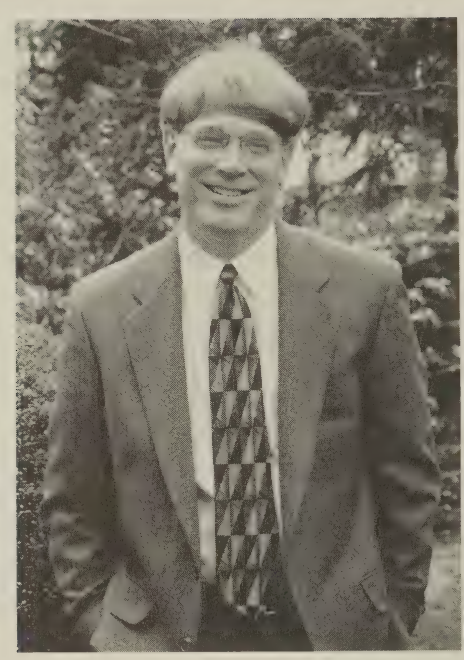
PASTORAL CARE AND SPECIALIZED MINISTRIES

Multi-Program Classes

PC202 THEORY AND PRACTICE OF PASTORAL CARE
Designed for M.Div. candidates currently doing field education in a church, hospital or other specialized setting for ministry. Theological, psychological and sociological reflection on cases submitted by students in the context of their field work. Lectures and readings focus on the congregation's ministry of pastoral care, the art of theological interpretation in pastoral care, and caring for yourself in the context of the ministry's demands. Various topics include: bereavement and loss, suffering, depression, alcoholism, sexual abuse and domestic violence and pastoral care to families. Three credits.
Second Semester, 2002–03 Ms. Hunsinger

PC203 PASTOR AS PERSON
Examines aspects of the self experience of pastors–discerning a call, developing personal and pastoral identity and integrity, enhancing essential communication skills–in relation to various forms of pastoral care and counseling (crisis, bereavement, premarital, couples, children, and family), toward enabling flexibility, confidence, and sound theological assessment for entering diverse situations of need in parish and institutional settings of ministry. Three credits.
First Semester, 2003–04 Mr. Dykstra.

PC204 THE MINISTER AS COUNSELOR
Focus on the minister as one who gives counsel to individuals, couples, families, committees and other deliberative groups. Particular attention to the arts of pastoral



CAROLYN HERRING

Robert C. Dykstra

conversation and to crisis, problem-solving and reframing models of pastoral counsel. Explores the uses and misuses of biblical resources for clarification and insight, and the minister's role in providing moral guidance. Students should be prepared to write their own cases for small group discussion, to reflect on how their personal history and temperament bear on their counselor role, and to formulate their own pastoral theology or ethic. Readings in Arnold, Capps, Ditties, Nonce, Kimberly, and Saint Gregory the Great.

First Semester, 2003–04 Mr. Capps

PC250 MARRIAGE, FAMILY, AND THE CHRISTIAN COMMUNITY

An examination of marriage and family within the Christian community. Biblical and theological reflection will be combined with psychoanalytic, family systems, and interpersonal communications theory to provide a varied set of perspectives by which to think about pastoral care and counseling to married couples and to families in the contemporary world. Enrollment limited to 24. Preference given to those closest to graduation. Three credits.

Second Semester, 2002–03 Ms. Hunsinger

PC253 PASTORAL CARE OF ADOLESCENTS

Examines theoretical and clinical approaches to pastoral care and counseling with young people in church and community. Consideration will be given throughout to the adolescent self in various cultural contexts, thus enabling students to gain understanding and competence for entering diverse situations of adolescent crisis and need. Three credits.

Second Semester, 2002–03 Mr. Dykstra

PC266 PASTORAL CARE OF MEN

Examines theoretical and practical concerns in pastoral care and counseling with men. Particular emphasis on struggles of men in arenas of work, parenting, intimacy, faith, and friendship, as well as on unique dilemmas of male ministers today. Explores images of masculinity in the biblical witness and in contemporary culture. Three credits.

Second Semester, 2003–04 Mr. Dykstra

PC280 PASTORAL COUNSELING: A SPECIALIZED MINISTRY OF THE CHURCH

Designed for those students who intend to pursue pastoral counseling as a specialized ministry. Attention will be given to the theological foundations of pastoral counseling as a ministry of the church, to a variety of psychological approaches to counseling, and to the development of clinical skills. Limited to 20 students. Priority will be given to Th.M. students and M.Div. seniors. Prerequisite: course PC204 or its equivalent. Three credits.

Second Semester, 2003–04 Ms. Hunsinger

PC290 WOMEN IN PASTORAL MINISTRY

Explores the role and function of women in pastoral ministry within the larger cross-cultural and ecumenical perspectives on the role of women in the life of the church. Particular attention will be paid to changing gender roles in various cultures and religious traditions. Topics to be explored include feminist perspectives on ministry; the role of Asian, African-American and Hispanic women in church life in this country and abroad; working models of mixed-gender pastoral staffs in various Protestant traditions; and the challenges presented by the increased number of women clergy. Students (women and men) will be encouraged to share first-hand experiences and issues about ministry in cross-cultural settings from their different theological perspectives. There will be several lectures by women clergy and PTS faculty on the course themes. Same as course CM290. Three credits.

Second Semester, 2002–03 Ms. Evans

PC305 POETRY AND THE CARE OF SOULS

Exploration of the potential contribution of contemporary poetry to pastoral care by sensitizing pastors to such issues as the embodiment of language; the experiences of alienation, otherness, and loss; the recovery of repressed childhood experiences; the therapeutic value of self-confession; and poetic images of God. Readings in Sexton, Stafford, Olds, Rich, Kinnell, Glück, Rilke, and others. Three credits.

First Semester, 2003–04 Mr. Capps

PC320 PRAYER AND PASTORAL CARE

Prayer as a practice of Christian discipleship and spiritual care: how pastors work with people so that their pastoral care both emerges from prayer and leads to prayer. Attention will be given to the development of individual prayer as a spiritual discipline as well as practices of communal prayer. Various forms of prayer, including petition, intercession, lament, confession and praise, will be studied. Attention will also be given to the psychology of prayer. Students will pray together in small groups as part of the course requirements. Limited to 15 students; preference given to those closest to graduation.

First Semester, 2002–03 Ms. Hunsinger

PC340 SPIRITUALITY AND HEALTH

Examines perspectives on health, healing, and healers and proposes an integrated view of health care connecting health and spirituality. Critically examines the relationships among "scientific" medicine, alternative, new age, and wholistic health care practices as a response to the changing nature of illness from infectious diseases to lifestyle related illnesses. Wholistic spiritual practices that cultivate health enhancing life patterns now and in the future and scientific studies on the affects of religious beliefs and practices on physical well-being will be discussed. Recognizing the difficulty persons can face in integrating body, mind, and spirit, attention will be paid to facilitation of this wholistic model by persons in health ministries positions, e.g., hospital chaplains, parish nurses, and pastors and teachers in the normal course of their ministries. Three credits.

Second Semester, 2002–03 Ms. Evans

PC370 HEALTH CARE DECISION MAKING

Designed to assist students to develop models for decision making in health crises for use by local church members, health professionals including pastors, the patient, and his or her family. The course will include preparation for decision-making; analysis of biblical, theological, and ethical perspectives and of specific issues (e.g., infertility an problem pregnancies, AIDS, cancer); and application of various models for decision. Three credits.

First Semester, 2002–03 Ms. Evans

PC420 THE HEALING CHURCH

Examination of healing liturgies of the church within the overall context of the church's health ministries (educational, support/advocacy, and direct health services). Analysis of historical, theological, and pastoral dimensions of healing liturgies for the seasons of life from birth to death and the seasons of crisis for use in worship. Practicums will be held in which the rites will be enacted and analyzed. Same as course WR420. Three credits.

First Semester, 2002–03 Ms. Evans

PC444 JUNGIAN PSYCHOLOGY AND CHRISTIAN THEOLOGY

An exploration of the relevance and applicability of Jungian concepts and methods for the work of pastoral care and counseling in the church today. Critical examination of Jung's central psychological concepts, including the process of individuation, the collective unconscious, universal archetypes, and his understanding of symbols. Readings in the secondary literature will include critiques of his work by theologians, interdisciplinary work by contemporary Jungians and those who seek to apply Jung's concepts to pastoral care in the church.

First Semester, 2003–04 Ms. Hunsinger

PC470 PERSONS IN PAIN

Focus on persons who suffer from chronic psychological disorders. Include hypochondria, social phobia, agoraphobia, narcissistic and borderline personalities, mood disorders (including depression and melancholia), and schizophrenia. Emphasizes the interaction of biological (or genetic) and social factors in creating and maintaining these disorders, the degree to which they are gender related, the sociocultural meanings attached to them, and lifetime prognosis. Attention to pastoral and congregational responses to

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sufferers and to the challenges they may pose for ministers and congregations. Pastors' own susceptibility to psychological disorders will be examined, with attention to warning signs. Parallels from Gospel healing accounts are explored toward understanding Jesus' role as healer in his own sociocultural setting.

First Semester, 2003–04 Mr. Capps

PC471 FAMILIES IN PAIN

Explores family tragedies and devastating experiences revealed through personal (autobiographical) accounts by a family member. Key issues are the suffering endured by the author and other family members, efforts to alleviate suffering and confront personal regrets, unanticipated positive consequences of the experience, and the effect of religious convictions on ability to cope with the ordeal. Pastoral care implications and the role of congregational care of suffering families will be addressed. Topics include accidental death, suicide, alcoholism, homicide, mental illness, adoption, divorce, sexual identity disclosures, and physical and mental disabilities. Three credits.

First Semester, 2002–03 Mr. Capps

PC475 CONFESSION AND FORGIVENESS IN PASTORAL PERSPECTIVE

Explores theological and psychological dynamics of repentance, confession, forgiveness, and reconciliation in relation to God, self, and others. The genre of autobiography as confession of faith and of sin, an examination of penitential rites in church history, and contemporary studies of shame, guilt, self-revelation, and forgiveness. Relevance to pastoral care of individuals, families, congregations, and communities will be considered throughout. Three credits.

Second Semester, 2003–04 Mr. Dykstra

Clinical Pastoral Education

Clinical Pastoral Education (CPE) is professional education for ministry in a clinical setting (ordinarily a general hospital, mental hospital, or prison, but sometimes in a local church). It brings theological students and ministers into supervised encounter with persons in crisis. Out of the intense involvement with persons in need and the feedback from peers and supervisors, the student develops a new awareness of self as a person and of the needs of those to whom he/she is called to minister.

Clinical pastoral education sites are available around the country, and there are several in the Princeton environs especially at Robert Wood Johnson and Somerset.

In order for CPE to appear on a student's transcript, application must be made through the field education office and the student must be accepted by a chaplain supervisor before registering for academic credit at the Seminary.

Students wishing to use CPE to fulfill a field education requirement should consult the Field Education course listing under General Requirements.

In all cases, the student is responsible for payment of the site fee.

PC621,-622 PART-TIME CLINICAL PASTORAL EDUCATION

Supervised clinical pastoral education in various hospitals and other health and welfare institutions on a part-time basis (16 hours per week) during the academic year. Supervision is under the guidance of chaplains approved by the Association for Clinical Pastoral Education. Requirements include a written appraisal at the end of the spring semester and enrollment in a one semester course in pastoral care during the year. Limited to Th.M. candidates, seniors and middlers. This course does not fulfill Practical Theology Department distribution requirements. Six credits and one ACPE unit awarded only at the end of the second semester.

Full Year, 2002–03 Chaplain Supervisors

PC647 SUMMER CLINICAL PASTORAL EDUCATION

Supervised clinical pastoral education full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education. Enrollment in a one semester course in pastoral care during the academic year prior to the summer. Limited to Th.M. candidates, seniors, and middlers. This course does not fulfill Practical Theology Department distribution requirements. Six credits and one ACPE unit.

Summer, 2002 Staff and Supervisors

PREACHING, SPEECH COMMUNICATION IN MINISTRY, AND WORSHIP

Introductory Level Classes in Speech Communication in Ministry and Preaching

SC101 SPEECH COMMUNICATION IN MINISTRY I

Weekly workshops on speech communication in the context of ministry. Study of the principles involved in the perception and expression of denotative and connotative meaning. Development of skill in the control of vocal and physical gesture and in evaluating one's own work and the work of others. In addition to weekly workshops, the scheduled plenary lecture-demonstration hours will meet as announced. Some sections of this class are available to persons for whom English is not the first language. One credit.

First Semester, 2000–01 Speech Staff
First Semester, 2002–03

SC102 SPEECH COMMUNICATION IN MINISTRY II

Weekly workshops offering practical exploration of basic interpretative dynamics in speaking scriptural and other texts, and in presenting one's own creative work. Continuing attention to developing skill in the control of vocal and physical gesture and in evaluating one's own work and the work of others. In addition to weekly workshops, the scheduled plenary lecture-demonstration hours will meet as announced. Some sections of this class are available to persons for whom English is not the first language. Prerequisite: course SC101. One credit.

Second Semester, 2002–03 Speech Staff
Second Semester, 2003–04

PR201,-202 INTRODUCTION TO PREACHING

A basic course in the fundamentals of preaching and the development of the sermon. Lectures, discussion, and workshops will comprise the weekly sessions. Required of M.Div. candidates in the middle year. Prerequisite: course SC102. Two credits each semester.

Full Year, 2002–03 Preaching Staff
Full Year, 2003–04

Multi-Program Classes in Preaching

PR240 FROM TEXT TO SERMON

This course will focus on the movement from biblical texts to sermons on those texts. Several types of text will be examined, such as historical narrative, proverb, miracle story, parable, lament, and epistle. Prerequisite: introductory course in preaching. Limited to twenty students; preference given to those closest to graduation who are concentrating in the field. Three credits.

Second Semester, 2002–03 Mr. LaRue

PR257 PASTORAL DIMENSIONS OF PREACHING

Exploration of the relationship between preaching and pastoral work. Topics to be covered include: how preaching can be a form of pastoral care; the preacher's use of the self in preaching; use of biblical texts in pastoral issues; risks and dangers of pastoral issue preaching; and dealing with human problems and life situations (e.g., grief, illness, aging, families, depression, forgiveness, marriage, divorce, guilt, sexuality, retirement, mental illness, etc.) in sermons. Emphasis is placed on spiritual and theological dimensions of pastoral preaching. Students will present and provide critiques of sermons as case studies. Prerequisites: course PR202.
Three credits.
First Semester, 2002–03 Mr. Nichols

PR272 PREACHING IN THE AFRICAN AMERICAN TRADITION

Course focusses on the particular characteristics of preaching in the African-American religious experience, with historical, methodological, and theological components. Historical emphasis will provide a sense of the contribution of African Americans to three centuries of American preaching. Methodology will consider the impact of social dislocation and racial particularity on the form, structure, and content of African-American preaching as well as current homiletical theories dealing specifically with black preaching. Exploration of the place of theological themes that are common to African-American preaching, eg., providence, liberation, self-help, and racial solidarity. Limited to twenty students; preference given to those closest to graduation who are concentrating in the field. Prerequisite: course PR201. Three credits.
Second Semester, 2002–03 Mr. LaRue

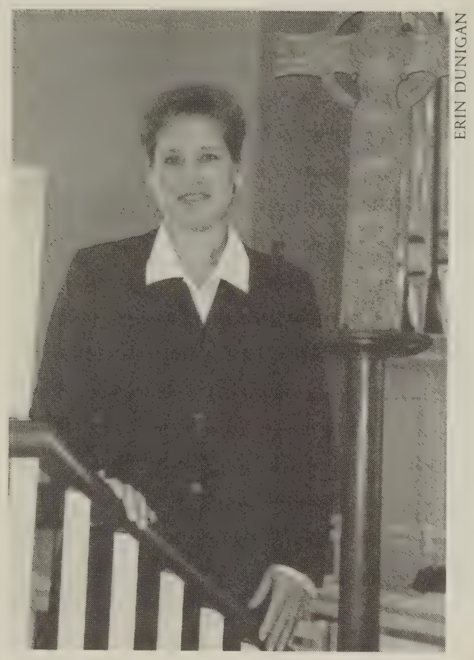
PR291 PREACHING AND IMAGINATION

Develops a paradigm for preaching based on understandings and theories of the work of the imagination, theologically interpreted, in the development of human consciousness, knowledge, and social relationship. Theological and psychological studies of creativity and the imagination will be used as tools for examining the work and methods of peaching in post-modern, technological culture. Particular emphasis is placed on D. W. Winnicott's theory of transitional objects and phenomena. Case study material from student sermons will be used and analyzed as data for the course. Prerequisite: course PR201. Three credits.
First Semester, 2003–04 Mr. Nichols

Multi-Program Classes in Speech Communication in Ministry

SC340 PRACTICAL THEOLOGY AS DRAMA

Dramaturgical and theological analysis, criticism and production of a play from the repertory of religious drama. Admission to course by audition. Three credits.
Second Semester, 2002–03 Mr. Lanchester


ERIN DUNIGAN

Nancy Lammers Gross

SC390 WORD AND ACT IN CHRISTIAN WORSHIP I

Exploration of the interpretative and situational dynamics of the spoken word in the conduct of services of worship from the call to worship to the benediction. Includes reading of the scriptures and the preparation of prayers. Lecture-demonstration, workshops, videotaping and critique. Prerequisite: course SC102. One credit.

First Semester, 2002–03 Mr. Bartow, Ms. Gross and Staff
First Semester, 2003–04

SC391 WORD AND ACT IN CHRISTIAN WORSHIP II

Administration of the sacraments of baptism and communion, and leadership in the conduct of marriage and funeral services. Lecture-demonstration, workshops, videotaping and critique. Prerequisite: course SC102. One credit.

Second Semester, 2002–03 Mr. Bartow, Ms. Gross and Staff
Second Semester, 2003–04

SC393 SPEAKING PSALMS AND POEMS

Interpretation of biblical, classical and contemporary poetry through the spoken word. Attention given to aesthetic, theological and pastoral issues. Prerequisite: course SC102. One credit.

First Semester, 2002–03 Mr. Bartow

SC682 COMMUNICATION IN PREACHING AND WORSHIP

Comprehensive seminar in communication for ministry. Involves participation in the work of course SC391 and the writing of an essay on a selected aspect of liturgical theology and practice. Intensive work in personal communication skills and critical analysis. Limited to Th.M. candidates except by permission of the instructor. Three credits.

Second Semester, 2002–03 Mr. Bartow
Second Semester, 2003–04

Multi-Program Classes in Worship

WR319 THEOLOGY OF WORSHIP: TWENTIETH-CENTURY PERSPECTIVES

Reading and analysis of selected classics of twentieth century liturgical theology, representing major Roman Catholic, Orthodox, and Protestant proposals. Among the works surveyed are those of Odo Casel, Vladimir Losky, Aidan Kavanagh, David Peterson, Geoffrey Wainwright, J.-J. von Allmen, and Ernst Lohmeyer. Three credits.

First Semester, 2002–03 Mr. Old

WR320 WORSHIP IN THE REFORMED TRADITION

A study of the history, theology, and practice of Christian worship, with particular attention to the Reformed tradition. The course will include studies of the Christian year, elements and orders of worship, the sacraments, funerals, weddings, and other occasional services. Same as course CM320. Three credits.

Second Semester, 2002–03 Ms. Brown
Second Semester, 2003–04

WR420 THE HEALING CHURCH

Examination of healing liturgies of the church within the overall context of the church's health ministries (educational, support/advocacy, and direct health services). Analysis of historical, theological, and pastoral dimensions of healing liturgies for the seasons of life from birth to death and the seasons of crisis for use in worship. Practicums will be held in which the rites will be enacted and analyzed. Same as course PC420. Three credits.

First Semester, 2002–03 Ms. Evans

WR375 UNDERSTANDING WORSHIP EXPERIENCE

Explores the process and dynamics of worship experiences in their varied social, political, psychological, and communicative contexts. One aim of the course is to increase awareness and appreciation, and to enhance theological interpretation, of the nature of worship as deep human religious and ritual experience in traditional, innovative, and non-intentional forms. Another aim is to demonstrate the role of power in the conduct and function of liturgy and ritual in a variety of contexts. Case study material, film/video filed reports, and critical incidents will be used as teaching tools and for critical analysis. Analogies and comparisons will be made between worship and certain ritual dimensions of such other experiences as therapy, play, protest, work, and family life.

Second Semester, 2003–04 Mr. Nichols

WR804 MUSICAL RESOURCES FOR THE CONGREGATION

An exploration of the clergy's role in fostering congregational involvement in church music. The focus of this course will be on the use of the psalter and hymnal in planning

ERIN DUNIGAN

Sally Ann Brown

and leading corporate worship. Other components of this course include clergy-musician relations, issues in the accompaniment of congregational song, and theological reflection on musical style. One credit

First Semester, 2002–03 Mr. Tel
First Semester, 2003–04

WR812 CHAPEL CHOIR

The *Chapel Choir* is an unauditioned choir which provides musical leadership in worship once a week. Members will be introduced to fundamental musical resources used in Christian worship. The focus of the course will be on the function and creative use of the hymnal, the psalter (metrical and responsorial), global music, and service music. Open upon vocal placement with instructor.

The *Chancel Choir* is an auditioned choir which, in addition to weekly leadership in worship and exploration of musical resources for Christian worship, also prepares more complex sacred literature for a choral concert each semester. Open upon audition with the instructor. One credit. May be repeated for a maximum of two credits.

Both Semesters, 2002–03 Mr. Tel
Both Semesters, 2003–04

PH.D. SEMINARS

While subject to the same enrollment restrictions as doctoral seminars in the other academic departments of the Seminary (see p. 77), Ph.D. seminars in the

Department of Practical Theology may be offered on an intra-departmental basis, unless otherwise stated in the course description.

PT900 HISTORY AND METHOD OF PRACTICAL THEOLOGY
A study of essential readings in the history and method of practical theology including the emerging contemporary investigations. Constructive positions are developed by the students for discussion in the seminar. Three credits.
First Semester, 2003–04 Staff

PT906 ECCLESIOLOGY AND PRACTICAL THEOLOGY
Critical reflection on the unity and diversity of the church. Examination of the challenges of contextualization and transmitting tradition. Biblical, theological, historical, and social science perspectives will be considered. The significance of ecclesiology and congregational studies for practical theology. Three credits.
Second Semester, 2002–03 Mr. Stewart

PT912 THEORIES OF INTERPRETATION AND CONSTRUCTIVE PRACTICAL THEOLOGY
This seminar aims (a) to familiarize participants with major nineteenth and twentieth century works in hermeneutics, including those of Schleiermacher, Gadamer, and Ricoeur, as well as representative essays in postmodern interpretation theory; and (b) to help participants develop skills in the critical assessment and appropriation of this work in constructive practical theology. Skills of critique and appropriation will be developed through readings in the secondary literature, assessment of works in practical theology distinguished by their use of recent interpretation theory, and a constructive proposal relating contemporary hermeneutics to preaching, Christian education, or pastoral theology. Three credits.
First Semester, 2002–03 Ms. Brown

PT918 READINGS IN MODERN CHRISTIAN EDUCATION THEORY
Study of the writings of one major figure in twentieth-century Christian education such as George Albert Coe, Sophia Fahs, James Smart, Sara Little, John Westerhoff, Thomas Groome, or James Loder. Attention given to both development and discontinuity in this individual's thinking, as well as to the social context to which he or she is responding. For the fall of 2002, the focus will be on James E. Loder.
First Semester, 2002–03 Mr. Wright

PT920 HISTORY AND THEORY OF CHRISTIAN EDUCATION
History of Christian education from New Testament times to the present; major theories of Christian education; the process of Christian education theory development. Three credits.
Second Semester, 2002–03 Mr. Osmer

PT950 THEOLOGY AND THE PSYCHOTHERAPEUTIC SCHOOLS
Focus on modern psychotherapeutic schools, including Psychoanalysis, Analytical (Jungian) Psychotherapy, Client-centered Therapy, Family Systems Therapy, Cognitive-Behavioral Therapy, etc. Assumptions regarding human nature, the locus of responsibility

for dysfunction or complaint, and prospects and recommended initiatives for amelioration or change are among the issues that will be discussed. The writings of advocates for the integration of theology and a given psychotherapeutic orientation will be read and evaluated, and students' own integrative work will be considered. An area seminar in pastoral theology. Three credits.
First Semester, 2002–03 Ms. Hunsinger

PT958 PSYCHOLOGY OF RELIGION

Introduction to major figures and texts in modern psychology of religion, including James, Otto, Freud, and Jung. Special attention given to the psychology of religious experience, the formation of religion in the individual psyche, and to the narcissistic self. Classical literature, supplemented by readings in such contemporary authors as Rizzuto, Winnicott, Erikson, Kohut, and others. An area seminar in pastoral theology. Three credits.
Second Semester, 2002–03 Mr. Capps

PT960 THE CARE OF SOULS

A survey of the care of souls from biblical times to the present, with particular attention to dynamics of change and transformation, the impact of unconscious processes, and assumptions of health and salvation undergirding pastoral care and counseling in various epochs and cultures. An area seminar in pastoral theology. Three credits.
Second Semester, 2003–04 Mr. Dykstra

PT966 TECHNOLOGIES OF THE SELF

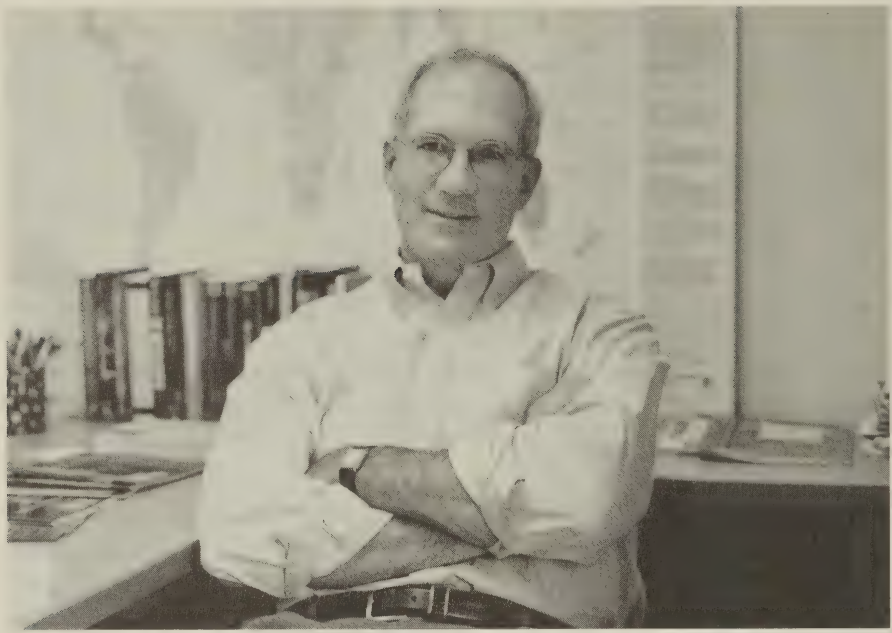
Analysis of the self, including conceptions of its madness and technologies for its transformation from biblical, theological, historical, and psychological perspectives relevant to contemporary pastoral theology. The relation of self to soul and the implications of *imago dei* will shape the seminar discussion. Readings in Foucault, Kohut, LaCugna, Lifton, Moltmann, Ricoeur, Rogers, Weiss, and others. Three credits.
First Semester, 2003–04 Mr. Dykstra

PT970 THEORIES OF PREACHING

A study of representative treatises on preaching beginning with Augustine's *De Doctrina Christiana* and continuing to the last quarter of the nineteenth century. The original influences of classical rhetoric on preaching theory will be examined, as will the historical reinterpretation of the necessary components which relate to the nature and purpose of preaching. Three credits.
Second Semester, 2002–03 Mr. Kay

PT971 THE DEVELOPMENT OF MODERN HOMILETICAL THEORY

A critical examination of representative homiletical texts written during the past two centuries. These texts will be explored with particular attention to their relationship to parallel developments in theology, biblical studies, and the human sciences. Three credits.
First Semester, 2002–03 Mr. Kay



James F. Kay

PT976 CROSS-DISCIPLINARY THINKING IN THEOLOGY AND THE SCIENCES
A critical examination of contemporary models of cross-disciplinary thinking in theology and the natural and human sciences. Exploration of the role such thinking plays in different theological disciplines (e.g. practical theology, systematic theology, and philosophical theology). Reflection on the importance of cross-disciplinary thinking in the public tasks of contemporary theology. Same as courses PH976 and TH976. Three credits.
First Semester, 2003–04 Messrs. Osmer and van Huyssteen

PT981 THEOLOGY AND PROCLAMATION
An examination of the relation between theology and proclamation. Drawing upon theologians and homileticians representing major twentieth century schools or movements, attention will be given to the ways theological perspectives shape the task, form, and content of proclamation and to the ways proclamation shapes the task, form, and content of theology. Three credits.
First Semester, 2003–04 Mr. Kay

PT985 PROCLAIMING THE GOSPEL IN DIVERSE CULTURES
An examination of the diverse cultural and subcultural worlds of congregations, introduction to methods for "exegeting" them, and exploration into their significance for the theology of sermons and for the many forms of verbal and non-verbal communication through which they are proclaimed. Includes critical analysis of alternative models for contextualizing theology in light of which readings in cultural anthropology, congrega-

tional studies and intercultural communication will be considered. Case studies and project/paper in area of interest. Three credits.
Second Semester, 2003–04 Mr.LaRue

DEPARTMENTAL FACULTY

CHARLES LOUIS BARTOW. Carl and Helen Egner Professor of Speech Communication in Ministry. B.D., Princeton Theological Seminary; M.A., Michigan State University; Ph.D., New York University. His interests focus on the implications for biblical interpretation, worship, and preaching, of theory, practice, and criticism in the speech arts, particularly contemporary rhetorical and performance theory. (Presbyterian)

SALLY ANN BROWN. Assistant Professor of Preaching and Worship. M.Div., Gordon-Conwell Theological Seminary; Ph.D., Princeton Theological Seminary. Research interests include the work of the pastor as practical theologian; preaching as ecclesial spiritual formation; implications of postliberal and postructuralist hermeneutics of preaching; and relating theologies of the cross to issues of the nature and use of power. (Presbyterian)

DONALD ERIC CAPPS. William Harte Felmeth Professor of Pastoral Theology. B.D., S.T.M., Yale University Divinity School; M.A., Ph.D., University of Chicago; S.T.D.(Hon.), University of Uppsala. His special interests are in psychology of religion, psychology of men, psychology of art and selected literary genres (autobiography and poetry), psychobiography, and the social-scientific study of religion. (Lutheran)

KENDA CREASY DEAN. Assistant Professor of Youth, Church, and Culture, and Director of the School of Christian Education. M.A., Miami University; M.Div., Wesley Theological Seminary; Ph.D., Princeton Theological Seminary. Her special interests include the relationship between practical theology, adolescence, and culture, the practices of the church, and spiritual formation. (United Methodist)

ROBERT CRAIG DYKSTRA. Associate Professor of Pastoral Theology. M.Div., Ph.D., Princeton Theological Seminary. His special interests include pastoral care and counseling, developmental theory and self psychology, and the integration of biblical and theological precepts with contemporary research in the human sciences. (Presbyterian)

ABIGAIL RIAN EVANS. Charlotte W. Newcombe Professor of Practical Theology, and Academic Coordinator of Field Education. M.Div., Princeton Theological Seminary; Ph.D., Georgetown University. Her interests focus on bioethics, pastoral care, health ministries, vocation and ministry, women in ministry, and spiritual formation. Her work is interdisciplinary and church oriented. (Presbyterian)

NANCY LAMMERS GROSS. Associate Professor of Speech Communication in Ministry. M.Div., Ph.D., Princeton Theological Seminary. Her research and teaching interests include hermeneutical issues in oral interpretation of the proclaimed word of God and the special concerns women face in embracing their bodies as the instrument God has chosen for proclaiming the word. (Presbyterian)

GEDDES WHITNEY HANSON. Charlotte W. Newcombe Professor of Congregational Ministry. S.T.B., Harvard University Divinity School; Ph.D., Princeton Theological Seminary. He focuses on the behavioral study of ministry as leadership within complex religious organizations, with a particular interest in the evolution of ministry over generations in racial-ethnic minority congregations, and in the support of those new to ministry in congregations. (Presbyterian)

DEBORAH VAN DEUSEN HUNSINGER. Associate Professor of Pastoral Theology. M.Div., Yale University Divinity School; M.Phil., Ph.D., Union Theological Seminary in New York. She is interested in interdisciplinary approaches to pastoral care and counseling, in particular the relationship between Christian theology and psychotherapeutic theory and practice. (United Church of Christ)

JAMES FRANKLIN KAY. Joe R. Engle Professor of Homiletics and Liturgics. M.Div., Harvard Divinity School; M.Phil., Ph.D., Union Theological Seminary, New York. His research and teaching interests are in the theology and practice of preaching and worship, the history of homiletics, and the Bible's apocalyptic and narrative forms, and their significance in preaching. (Presbyterian)

CLEOPHUS JAMES LARUE JR. Francis Landey Patton Associate Professor of Homiletics. M.A., Baylor University; M.Div., Ph.D., Princeton Theological Seminary. His research and teaching interests focus on the origin and development of African-American preaching. He is also investigating the impact of social location and racial particularity on contemporary homiletical theory. (Baptist)

JOHN RANDALL NICHOLS. Director of the D.Min. Program, and Lecturer in Theology and Communication. B.D., Ph.D., Princeton Theological Seminary. His major focus is on human communication dynamics and behavior in theological perspective, with a particular interest in preaching as well as pastoral care. In addition, he works in the area of organizational dynamics and communication, with a particular emphasis on systemic analysis and understanding as framed by the Tavistock tradition. He is active in exploring the uses and impacts of online experience in teaching and in ministry. (Presbyterian)

RICHARD ROBERT OSMER. Thomas W. Synnott Professor of Christian Education. M.Div., Yale University Divinity School; Ph.D., Emory University. His teaching and research interests lie in historical and theological perspectives on the church's teaching ministry. He is also interested in constructive work in the area of practical theology. (Presbyterian)

JOHN WILLIAM STEWART. Ralph B. and Helen S. Ashenfelter Associate Professor of Ministry and Evangelism. M.Div., Pittsburgh Theological Seminary; M.A., University of Pittsburgh; Ph.D., University of Michigan; D.D.(Hon.), Westminster College (Pa.), D.D.(Hon.), Alma College. His research interests focus on the interaction of American culture, theological thought, and religious communities. His practical theological and teaching interests center on the newer models of pastoral leadership, mobilizing congregations for lay-equipped ministries, and congregation-based evangelism. (Presbyterian)

MARTIN TEL. C.F. Seabrook Director of Music. M.M., University of Notre Dame; M.A., Calvin Theological Seminary; D.M.A. Cand., University of Kansas. His research focus and interests include church music philosophy and developments in congregational singing, particularly within the Reformed traditions. (Reformed)

DANA R. WRIGHT. Assistant Professor of Christian Education. M.Div., Fuller Theological Seminary; Ph.D., Princeton Theological Seminary. His primary interests are the history of Christian education theorizing in the United States, the emergence of practical theology as a constructive and interdisciplinary enterprise, and reconceiving congregational education with a special focus on adults. (Presbyterian)

General Requirements

FIELD EDUCATION

Course VM100 Formation for Christian Ministry, when offered, is a prerequisite for all field placement courses.

Field Education is not offered during the first academic year. Two placements are required; one must be in a church. Not more than one placement takes place in the Summer.

Supervised Ministry Placements — Summer

Done in the summer after the junior year, a minimum of 350 hours must be spent over a ten-to-fourteen week period in the summer field placement. Ministry done under the direction of an approved supervisor. Requirements include: a learning/serving covenant and final appraisal with the supervisor submitted by August 31.

One such placement required of all M.Div. and M.A. students.

GM102 FIELD EDUCATION

Supervised ministry in a church or specialized ministry selected from a pool of approved sites. Full-time work for a period of ten to twelve weeks under the direction of a pastor. Two credits.

Summer, 2003 Staff

Summer, 2004

GM123 FIELD EDUCATION: CLINICAL PASTORAL EDUCATION

Clinical Pastoral Education (CPE) is considered a specialized ministry and can be used to satisfy the summer field education requirement. During the summer, students work full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education (ACPE). Students may submit a CPE learning plan in place of the learning/serving covenant. The CPE final evaluation with field education supplemental questions is submitted as the field education appraisal. Two credits and one ACPE unit.

Summer, 2003 Staff

Summer, 2004

Supervised Ministry Placements — Academic Year

Academic year part-time ministry under the direction of an approved supervisor. A minimum of 300 hours, spread over thirty weeks during the thirty-six week academic year, must be spent on the placement. Requirements include: a learning/serving covenant and two appraisals, one each semester, with the supervisor, regular meetings with the supervisor for review of and theological reflection upon work, and attendance at specified field education events during the academic year.

GM104-105 ACADEMIC YEAR FIELD EDUCATION

Supervised ministry in a church or specialized ministry setting selected from a pool of approved sites. Minimum of eight hours on site, preparation and work not to exceed 15 hours each week, for a total of thirty weeks over two semesters. Two credits at the end of the spring term.

Full year, 2002–03 Staff
Full year, 2003–04

GM121-122 FIELD EDUCATION: CLINICAL PASTORAL EDUCATION

Considered a specialized ministry, Clinical Pastoral Education (CPE) may be used to satisfy the academic-year field education requirement. Sixteen hours per week spent in various hospitals and other health and welfare institutions working under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education (ACPE). Requirements include enrollment in a course in pastoral care during the year. A CPE learning plan may be submitted in place of the learning/serving covenant. CPE evaluations plus Field Education supplemental questions are submitted in place of Princeton Seminary field education appraisals. Two credits and one ACPE unit awarded only at the end of the second semester.

Both Semesters, 2002–03 Chaplain Supervisors

Supervised Ministry Placements—Year-Long Intensive Internships

Nine to twelve month full-time ministry under an approved supervisor. Used to satisfy either the summer or academic year field education requirement, such an internship is usually done after the completion of the middle year. Requirements include the completion of a learning/serving covenant and two appraisals with the supervisor, weekly meetings with the supervisor for review of and theological reflection upon the student's work, attendance at a mid-year intern conference held at the Seminary, including a critical incident report. No internship may be taken concurrently with any other course in the Seminary curriculum.

GM108 FULL-TIME MINISTRY INTERNSHIP

Full-time ministry for a nine to twelve month period at a church or specialized ministry selected from a pool of approved sites. May be taken for either field education or elective credit. Two credits.

Full year, 2002–03 Staff

Full year, 2003–04

DENOMINATIONAL POLITY AND DOCTRINE

GM201 PRESBYTERIAN CHURCH POLITY

An introduction to the theology and practice of Presbyterian polity. Lectures, class discussions, and small group work will focus on and amplify the contents of the *Book of Order*, for the purpose of helping students to apply the principles of Presbyterian polity with pastoral sensitivity. Two credits.

Second Semester, 2002–03 Mr. Prince

Second Semester, 2003–04

GM206 UNITED CHURCH OF CHRIST POLITY

Two credits.

Second Semester, 2002–03 Mr. DeRemer

GM211 UNITED METHODIST STUDIES III: POLITY

One of three required courses for every United Methodist student pursuing ordination or diaconal ministry. The course will examine the development of church government and structure from a historical and theological perspective and will use the *Discipline* and *Book of Resolutions* as working handbooks for mission and ministry. Two credits.

Second Semester, 2002–03 Mr. Williams

GM213 INTRODUCTION TO ANGLICAN AND EPISCOPAL STUDIES

An overview of Anglicanism as expressed in the Episcopal Church of the USA. Topics covered will be historical foundations of the Anglican communion and Anglican ecclesiology with emphasis on the polity of the Episcopal Church. The course will also examine the historical origins of the Book of Common Prayer and related liturgical texts of the Episcopal Church as well as current problems and issues facing the Episcopal Church in the USA. Three credits.

First Semester, 2002–03 Mr. S. White

PREPARATION FOR GRADUATE TEACHING

Several opportunities are available for doctoral students to prepare for teaching in institutions of higher education.

GRADUATE TEACHING WORKSHOP

Designed for students who will be leading preceptorials, the workshop focuses on helping them gain knowledge and experience in leading a discussion. Topics include the role of preceptorial discussion in relation to course lectures, different types of discussion methods, a typology of questions, and process skills useful in keeping a discussion going. One session will focus on gender and cultural issues relevant to discussion and will include examination of the Seminary's sexual harassment and romantic relations policies. The workshop is required of all teaching fellows and consists of three sessions prior to the beginning of classes. Ordinarily, it is taken prior to the second year of class work and will be entered on the student's transcript.

The following non-credit colloquium is available to Ph.D. candidates in all departments.

GM820,-821 GRADUATE TEACHING COLLOQUIUM

Designed to introduce Ph.D. students to the theory and practice of teaching in institutions of higher education, with emphasis on the mastery of a variety of teaching approaches. The colloquium meets monthly during the evening and focuses on topics like the following: the art of lecturing, cultural and gender-based learning styles, designing a course syllabus, the role of the teacher in higher education, the empowerment of the learner, non-traditional teaching approaches, and grading/evaluation. The colloquium may be taken during or after course work. Participants must have taken the Graduate Teaching Workshop. Students will register for the colloquium with the Registrar. Upon its satisfactory completion, it will be entered on their transcript, and they will receive a letter describing the course for their permanent file.

Full Year, 2003–04 Staff

Field Education

The discipline of Field Education serves to integrate the student's exposure to the theological curriculum and experiential events into a holistic and comprehensive understanding of Christian faith. Over the course of two placements, students serve in churches and specialized ministries. They practice the art of theological reflection as they draw on the work they do in the various departments and disciplines of the Seminary and apply their understanding of it to their work. In the field education courses, theology and ministry merge as supervisor and student look for theological meaning in life experience in the context of Christian community.

Field education utilizes the action/reflection model of adult education. Under the guidance of a skilled supervisor, the student proposes to grow in self-understanding while acquiring professional skills in a practical setting. The student is directly active in ministry. Through the field education experience, the student should improve relational skills, gain awareness of the nature of the role of supervision in any form of ministry, and gain overall competence in the practice of ministry.

Students enter their placement with measurable educational goals and objectives, determined between themselves and the supervisor in the beginning weeks. They take a general placement description and make it specific to their needs, negotiating with the expectations of the site. As they meet weekly with their supervisor, they track their progress against their outlined program using selected models for reflection. A formal assessment process by student and supervisor completes the unit.

Specific objectives of the program lead the student to:

- Grow and mature spiritually, intellectually, and personally
- Explore, clarify, and confirm God's call
- Articulate and test vocational calling
- Develop leadership qualities such as confidence, independence, discipline, decisiveness
- Exercise creativity and take initiative
- Reflect critically about tasks and issues
- Apply theological knowledge and insight within a professional context

- Practice helpful self-assessment
- Build and develop integrity in private and professional relationships
- Relate word to actions, or think and act theologically
- Learn the value and use of supervision
- Understand the historical, economic, and political conditions affecting ministry
- Experience ministry in different contexts of church and public arenas
- Experience the ecumenical, racial, and cultural nature of ministry

PROGRAM

Some students enter with a clear and specific sense of their vocation, while others are searching for clarity about the form of their ministry. Furthermore, students may change vocational objectives during their seminary years. Field education experiences are offered, which will take into account the various needs of students while at the same time providing an integrated and consistent program. The program aims to expand students' vision of the church by exposing them to its mission and ministry in its ecumenical, cross-cultural, and racial/ethnic dimensions.

The field education program consists of supervised ministry placements in churches and specialized ministry agencies, as well as placements with a particular vocational focus, such as teaching or urban ministry. Every student must do one placement in a church. Ordinarily one placement takes place in the summer after the first or second year. Only one summer placement is permitted.

The four credits of required field education distributed as follows: two credits for the summer placement normally taken between the junior and middler year and two credits for the middle academic year placement. A year long internship for two credits may be used by M.Div. or M.A. students in place of one of these requirements, and is usually done after the completion of two years of theological education. Year long placements include student pastorates, assistantships, chaplaincies, and other types of ministry and may also be pursued as a third elective field placement. Students do not do field education during the first year.

M.Div. and M.A. students are required to register for field education courses during each semester of participation, according to procedures that govern the selection of academic courses. A grade of P(pass) or F(fail) is recorded at the end of the course. When offered, course, VM100 Formation for Christian Ministry, is prerequisite for all placements. One placement is full time in the summer (10–12 weeks) and the other takes place during the academic year (10–12 hours per week). One must be in a local church and one related to the student's future vocation, which can be done in either a local church or specialized ministry setting. Whenever possible the local church responsibilities should include areas most germane to a student's future ministry. Ordinarily each unit should be done in a different setting and not in the student's home church.

PLACEMENT OPPORTUNITIES

The Seminary attempts to locate suitable sites for its students, and is constantly updating its placement pool by the reviewing of new sites and training of new supervisors. All field education placements are done in approved sites under the direction of certified supervisors.

PTS has a remarkable location! As a result of place and opportunity, placements are available in over four hundred sites with a pool of three hundred churches of twenty-eight different denominations, located in rural, suburban, and inner city settings. In addition, there are placements in up to ninety specialized ministries, which include prisons, health institutions, community service agencies, campus and teaching ministries, and ministry with persons with special needs.

Clinical pastoral education opportunities may be used to satisfy one field education unit. These placements are also located in urban, rural and suburban areas within commuting distance from the Seminary during the academic year, and in more than thirty different states around the country in the summer.

The field education office also provides opportunities for cross cultural, racial/ethnic, and international placements in areas of Africa, Asia, Europe, the Caribbean, Latin and South America. There are several special opportunities for placements focused on ecumenical work, teaching, and on urban ministry particularly in the summer program in Trenton.

STUDENT ADVISEMENT SYSTEM

Upon entering the Seminary, each M.Div. and M.A. student is assigned a field education adviser based on his/her denomination. Students are required to have two meetings per year with their adviser: the first one in October to discuss their call and general objectives in field education; the second one in January to focus on the type of field education placements they would like to pursue. Whenever possible, students are placed in settings of their own denomination. All field education work is done under the direction of certified supervisors. All programs for M.Div. and M.A. students must be planned with the approval of the Director of Field Education.

EVENTS

The Office of Field Education plans and sponsors several events for students and supervisors during the year, including orientation programs, training opportunities, and recruiting occasions for Clinical Pastoral Education and our program sites. The leadership comes from the Seminary, community, and the wider church.

Course descriptions for the supervised ministry placements are found on pages 148–150.

KEITH KERBER

Opportunities for Specialized Study

SPECIAL COURSES

In cases of demonstrated need, a qualified student may make application through an instructor to enroll for a special course in a subject falling within that instructor's field of specialization. Such a course may be given, under the provisions outlined in the following paragraphs and with the approval of the Curriculum Committee, provided that coverage of the same material cannot reasonably be arranged as part of a regular course during the remainder of the student's period of residence. Special courses may not normally be used to fulfill departmental distribution requirements. Courses so arranged must be reported to the Office of the Registrar in accordance with the regulations governing the selection of catalogued electives. Special courses made available by the Seminary are of two types:

1. *Tutorials* — classes normally arranged to meet the needs of one student, but on occasion more than one, and involving extensive reading of relevant literature, periodic conferences with the instructor, and a concluding examination or project.

2. *Research Courses* — classes arranged on an individual basis to meet the needs of qualified students, and involving independent research on a defined topic and the preparation of a substantial paper.

In the interest of equity, a candidate for the M.Div. or the M.A. degree ordinarily may not carry more than one special course during any given semester. An M.Div. candidate is limited to four such courses during his or her total program; a candidate for the M.A. degree, three special courses. Persons who are not in candidacy for a Seminary degree may not enroll for such courses. Inter-institutional regulations do not permit members of other faculties to offer special courses to Seminary students.

Special courses are offered over and above an instructor's normal academic load. Members of the faculty ordinarily may not give more than two such courses during any semester without the approval of the Dean of Academic Affairs. Special courses during the summer months are discouraged. Where a tutorial is offered to more than two students, approval of the department and the Curriculum Committee is required.

Senior theses are not considered to be research courses and continue to be encouraged in appropriate cases.

PROGRAM FOR AFRICAN AMERICAN STUDIES IN MINISTRY

The joint program between Princeton University's African American Studies Program and Princeton Theological Seminary provides the opportunity for students (not more than twelve per annum) to take up to two courses toward their Seminary degree requirements in the University program. Courses in the African American Studies Program at the University which may be taken for Seminary credit shall be designated by the Seminary's liaison officer for this program.

WOMEN'S STUDIES

The emphasis in Women's Studies is designed for Th.M. candidates and as a specialization area for M.Div. candidates. This provides students with the opportunity to work interdepartmentally on concerns of women in relation to ministry.

Working with an adviser, students select from a variety of offerings those courses which will satisfy their interests and goals, complement their other educational endeavors, and in the case of Th.M. candidates fulfill the requirements of their program. Courses having a particular and focused emphasis on women's issues and concerns will be identified each year. Students may also elect other courses in which it is possible to focus on women's issues. In addition, courses in Princeton University's Women's Studies program may be taken under the Seminary's Inter-Institutional Arrangements (p. 74).

Advisers designated each year will be prepared to discuss with students the development of their programs.

CHRISSIE KNIGHT

Abigail Rian Evans

Fall Semester 2002 Offerings

CH332 PRAYER AND SPIRITUAL-DEVOTIONAL LIFE IN CHRISTIAN HISTORY Ms. McKee

ET346 ISSUES IN MEDICAL ETHICS Ms. Duff

ET465 FEMINIST AND WOMANIST THEOLOGIES Ms. Duff and Mr. Taylor

NT341 PRAYER IN THE NEW TESTAMENT Mr. Black

NT480 BIBLICAL THEOLOGY AND THE PRACTICE OF MINISTRY Ms. Gaventa and Mr. Olson

OT337 OLD TESTAMENT THEOLOGY OF COMMUNITY Mr. Olson

OT440 EXEGESIS OF RUTH Ms. E. Lee

OT480 BIBLICAL THEOLOGY AND THE PRACTICE OF MINISTRY Mr. Olson and Ms. Gaventa

TH465 FEMINIST AND WOMANIST THEOLOGIES Mr. Taylor and Ms. Duff

Spring Semester 2003 Offerings

ED224 EDUCATIONAL MINISTRY WITH ASIAN AMERICAN WOMEN Ms. I.S. Lee

ED372 SMALL GROUPS AND SPIRITUAL FORMATION Ms. Dean

ET348 ISSUES IN HUMAN SEXUALITY Ms. Duff

NT330 WOMEN AND THE LETTERS OF PAUL Ms. Gaventa

OT360 THE OLD TESTAMENT, WOMEN, AND CULTURAL AND ECCLESIAL DIVERSITY Ms. Sakenfeld

PC250 MARRIAGE, FAMILY, AND THE CHRISTIAN COMMUNITY
Ms. Hunsinger
PC290 WOMEN IN PASTORAL MINISTRY Ms. Evans

WORSHIP STUDIES

The emphasis in worship studies is designed primarily for Th.M. candidates and as a specialization for M.Div. candidates. This interdisciplinary perspective provides students with an opportunity to approach the worship of God from a variety of different angles: biblical and theological, historical and personal, ethical and devotional, as well as through the central acts of the community gathered for prayer and preaching, sacraments and fellowship.

Working with an adviser, students select from a variety of offerings those courses which will meet their purposes and interests, complement their other educational objectives, and in the case of Th.M. candidates, fulfill the requirements of their programs. Courses which give particular or concentrated attention to worship in its many forms will be identified each year. Students may also elect other courses in which it is possible to focus on issues of worship. In addition, courses at Westminster Choir College, particularly in the department of church music, may be taken under the Seminary's Inter-Institutional Arrangements (p. 74).

Courses appropriate for such a concentration might be chosen from the following list of selected offerings:

Fall Semester 2002 *Offerings*

CH332 PRAYER AND SPIRITUAL-DEVOTIONAL LIFE IN CHRISTIAN HISTORY
Ms. McKee
SC390 WORD AND ACT IN CHRISTIAN WORSHIP I Mr. Bartow, Ms. Gross and Staff
SC393 SPEAKING PSALMS AND POEMS Mr. Bartow
WR319 THEOLOGY OF WORSHIP: TWENTIETH-CENTURY PERSPECTIVES
Mr. Old

Spring Semester 2003 *Offerings*

PR272 PREACHING IN THE AFRICAN AMERICAN TRADITION Mr. LaRue
SC391 WORD AND ACT IN CHRISTIAN WORSHIP II Mr. Bartow, Ms.Gross, and Staff
SC682 COMMUNICATION IN WORSHIP AND PREACHING Mr. Bartow
TH323 CHURCH AND SACRAMENTS Ms. Charry
WR320 WORSHIP IN THE REFORMED TRADITION Ms. Brown
WR330 LEADING IN PRAYER Mr. Old

Religion and Society Program

PROFESSORS: R.K. Fenn, D.E. Guder, L.N. Rivera-Pagán, M.L. Stackhouse, M.L. Taylor
ASSOCIATE PROFESSOR: N.J. Duff, R.F. Young

The Religion and Society program focusses primarily on the social aspects of religious experience and the church's ministry and mission. The program assumes that the practice of ministry affects and is shaped by its social context. Thus social issues arise from the concerns of various groups and organizations, including the churches; yet the church seeks to address such issues from a perspective that transcends the interest and viewpoint of any particular constituency, including its own. Further, the churches' theology borrows heavily from the cultures in which the churches have developed; yet the church seeks to transcend and to shape these same cultures. How can the churches witness to a truth that has shaped the churches and the world in ways that Christians have not always foreseen, desired, or intended? The Religion and Society program addresses these fundamental questions at the level of the parish ministry, the local community, the larger society, and the nation-state.

The faculty associated with the program represent a variety of approaches in theology, ethics, and the social sciences, and seek to relate Christian prophecy and social ethics to the common task of understanding, and explaining social interaction. The program focusses on the experience of the churches in a variety of contexts both Western and non-Western, highly industrialized and predominantly agrarian, both urban and rural. The program is committed to combining theory with practice; therefore students are encouraged to develop positions on social policy that combine theology and ethics with the sociological analysis of specific institutions, social trends, and particular situations.

Candidates for the M.Div., Th.M., and Ph.D. degrees may focus in this area under the supervision of the Committee on Church and Society. Courses appropriate to the concerns of Religion and Society are offered by several of the academic divisions of the Seminary. A sampling of such courses to be offered during 2002–2003 is listed below. Field education also may contribute to such studies on the M.Div. level.

CHRISSIE KNIGHT

Nancy Duff

Fall Semester 2002 Offerings

EC402 MYTH, UTOPIA AND FAITH: DIALOGUE BETWEEN CONTEMPORARY LATIN AMERICAN THEOLOGY AND LITERATURE Mr. Rivera-Pagán
EC458 ECUMENICAL THEOLOGIES OF THE CHURCH'S MISSION Mr. Guder
ET346 ISSUES IN MEDICAL ETHICS Ms. Duff
ET356 POLITICS AS A CALLING Mr. Stackhouse
ET358 FAITH IN EDUCATION Mr. Stackhouse
TH458 ECUMENICAL THEOLOGIES OF THE CHURCH'S MISSION Mr. Guder
TH486 EMPIRE AND CAPITAL: THEOLOGICAL INTERPRETATIONS Mr. Taylor

Spring Semester 2003 Offerings

CS201 RELIGION AND SOCIETY Mr. Fenn
CS230 RELIGION AND TIME Mr. Fenn
ET323 ETHICS AND PUBLIC POLICY Mr. Paris
ET348 ISSUES IN HUMAN SEXUALITY Ms. Duff
ET359 MANAGEMENT AND CHURCH IN BUSINESS Mr. Stackhouse
HR341 HINDUISM Mr. Young
TH379 CULTURAL HERMENEUTICS: IDEOLOGY, POWER, AND TEXT Mr. Taylor and Mr. Blount

Program in Mission, Ecumenics, and History of Religions

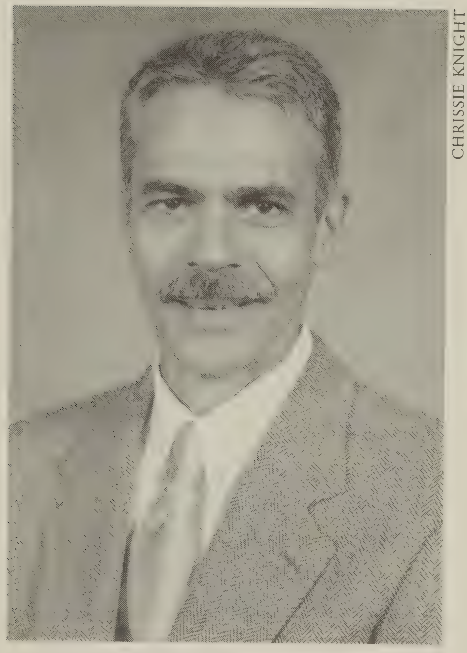
PROFESSORS: D.L. Guder, L.N. Rivera-Pagán
ASSOCIATE PROFESSOR: R. F. Young

The Mission, Ecumenics, and History of Religions program seeks to widen the horizons of preparation for ministry with interdisciplinary inquiry into the challenges and implications of the worldwide witness to the Christian faith. It comprises three areas of emphasis: Mission (Theology and History), Ecumenics (Theology and History), and History of Religions. All three segments of the program are integrally interrelated. No one part can be studied in isolation, and all demand attention to the cultural and religious, social and political, and geographical contexts of world Christianity.

The program relates to all academic levels as a division of the History Department with an inter-disciplinary link to the Theology Department. On the M.Div. level, in addition to various course offerings, a sample of which is listed below, field education may include approved internships at home or abroad with course credit where appropriate. The faculty also supervises elective senior research papers for either three or six credits. The MEHR faculty, in collaboration with the Department of Theology and the Field Education Office, promote a variety of summer session overseas study programs in Europe, Asia, and Latin America. (See EC339, p. 101, regarding the earning of credit for these courses.)

In Ph.D. studies, the program offers six fields of comprehensive emphasis:

- Missional Theology as a global (i.e., western and non-western) and multicultural engagement with the classical theological disciplines
- The ecumenical character of Christianity, engaged historically and theologically
- Study of one or more non-Christian religions, with reference to both western and non-western contexts
- Theory and Methodology for the History of Religions in relation to



CHRISSIE KNIGHT

Luis N. Rivera-Pagán

- Interreligious Dialogue, Comparative Theology, and the Theology of Religions
- Social theory for the study of world Christianity and cross-cultural contexts

Of the five comprehensive examinations to be taken by doctoral students after the completion of their two-year residency, there will be at least one each in the areas emphasized by the MEHR Program: Mission, Ecumenics, and History of Religions.

Fall Semester 2002 Offerings

EC402 MYTH, UTOPIA, AND FAITH: DIALOGUE BETWEEN CONTEMPORARY LATIN AMERICAN THEOLOGY AND LITERATURE Mr. Rivera-Pagán
EC458 ECUMENICAL THEOLOGIES OF THE CHURCH'S MISSION Mr. Guder
TH445 RE-ASSESSING ASIAN THEOLOGY Mr. Morimoto
TH458 ECUMENICAL THEOLOGIES OF THE CHURCH'S MISSION Mr. Guder

Spring Semester 2003 Offerings

EC403 NEW TRENDS IN LATIN AMERICAN THEOLOGY AND ECCLESIOLOGY Mr. Rivera-Pagán
EC404 HISPANIC/LATINO THEOLOGICAL WRITINGS IN THE UNITED STATES: THEIR DIALOGUE WITH NORTH AMERICAN AND LATIN AMERICAN THEOLOGIES Mr. Rivera-Pagán
HR341 HINDUISM Mr. Young

The School of Christian Education

Pursuant to the action of the Presbyterian General Assembly of 1941, which recommended that colleges of Christian education belonging to the Presbyterian Church should become related to seminaries or colleges, negotiations were entered into between the Trustees of Princeton Theological Seminary and the Trustees of Tennent College of Christian Education in Philadelphia. Following these negotiations the Trustees of Tennent College decided to close the latter institution and to make over its assets in trust to Princeton Theological Seminary. The Seminary, on its part, agreed to carry forward the work of Tennent College upon a graduate level, and to perpetuate the name of Tennent upon the campus of Princeton Theological Seminary and in the Seminary's annual catalogue. The School of Christian Education was inaugurated in September 1944.

THE DEGREE OF MASTER OF ARTS IN CHRISTIAN EDUCATION

The two year program for the Master of Arts in Christian education includes basic studies in bible, theology, church history and practical theology. The program emphasizes theory and practice for the educational ministry of the church and it also attends to philosophical, cultural, developmental, and procedural dimensions of education. The M.A. is designed to prepare students for administering Christian religious education in parish and institutional settings; it also provides training for teaching the Christian religion in church or secular schools.

All inquiries relating to the School of Christian Education should be directed to:

Office of Admissions and Financial Aid
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803

THE CHARLES G. REIGNER EDUCATION READING ROOM

The Charles G. Reigner Education Reading Room is located in Tennent Hall. Many of its general reference volumes were gifts to the School of Christian Education from the library of Tennent College of Christian Education. Charles G. Reigner, a Baltimore publisher, was for many years its benefactor. The Reading Room provides additional study space near the education classrooms and the married student apartments on the Tennent campus, and makes available to students and surrounding churches a wide range of literature on Christian education and resources in audio-visual aids. Consult page 166 for additional information concerning the resources of this facility.

CHRISSIE KNIGHT

Tennent Hall

Resources and Services

LIBRARY RESOURCES

The Seminary Libraries

JAMES LENOX LIBRARIAN: Stephen D. Crocco
ASSOCIATE LIBRARIAN FOR TECHNICAL SERVICES: Julie E. Dawson
DIRECTOR OF SPECIAL COLLECTIONS: Robert Benedetto
CATALOG LIBRARIANS: Daniel K. McKeon, Hyo Eun Esther Ko
HEAD OF CATALOGING: Christine Schwartz
CHRISTIAN EDUCATION LIBRARIAN: Sarita Ravinder
REFERENCE LIBRARIAN: Kate Skrebutenas
ASSOCIATE LIBRARIAN FOR RESEARCH SERVICES: David R. Stewart
COLLECTION DEVELOPMENT LIBRARIAN: Donald M. Vorp

The main library complex consists of two connected buildings that function as a single entity. The earlier structure, opened in 1957 and named in honor of the renowned missionary statesman Robert E. Speer, has space for 400,000 volumes and 200 readers. In addition to the Circulation and Reference departments, it houses the main reading room and several smaller study rooms and carrels, offices for acquisitions, cataloging, and serials, two medium sized classrooms, and meeting space for committees and outside groups. The newer building, dedicated in 1994 and named in honor of a distinguished trustee, Henry Luce III, will accommodate an additional 350,000 volumes and 250 readers. Along with the Special Collections and Information Research departments, it contains extensive facilities for Ph.D. candidates at various program stages, a large exhibit area, thirty-eight lockable carrels for which students may apply to the Reference Department, several rooms for seminars and for group or individual study, space for special projects that draw upon the resources of the library, and a general meeting room.

The Christian education reading room, named for publisher Charles G. Reigner, is located on the Tennent campus. Under the supervision of the professional library staff, the Reigner Reading Room has space for over 5,000 volumes and for an extensive collection of curriculum materials, audio-visual

CHRISSIE KNIGHT

Stephen D. Crocco, James Lenox Librrian

materials, and other resources for the church educator. It can accommodate approximately thirty readers and twice that number in occasional workshops.

The two facilities offer substantial resources for theological study and research at all levels. They now contain over 500,000 bound volumes, pamphlets, and microforms, including valuable portions of the libraries of Dr. Ashbel Green, Professor John Breckenridge, Dr. William Buell Sprague, Mr. Samuel Agnew, Professor J. Addison Alexander, Dr. John M. Krebs, Dr. Alexander Balloch Grosart, Professor William Henry Green, Professor Samuel Miller, Professor Benjamin Breckinridge Warfield, and Dr. Louis F. Benson, and James Tanis. It currently receives about 2,600 journals, annual reports of church bodies and learned societies, bulletins, transactions, and periodically issued indices, abstracts, and bibliographies.

While popular works are not neglected, a major objective is to acquire comprehensively the basic works of western and, in translation, eastern religious traditions. Primary sources are represented both by original, early editions or reprints and by modern critical editions. The strength of the libraries is maintained by the acquisition, on a standing-order basis, of all major sets, new critical editions, and scholarly monograph series currently published in the main fields of theological study.

Several special collections should be mentioned. The Louis F. Benson Collection of Hymnology, numbering over 10,000 volumes, provides superior resources for the study of all fields of American and foreign hymnology. The Grosart Library of Puritan and Nonconformist Theology, acquired in 1885 and added to regularly, now contains over 5,000 volumes. The Sprague Collection is an unusually large collection of early American theological pamphlets. Over 2,000 volumes and 3,000 pamphlets dealing with the controversy regarding the proper form of baptism are in the Agnew Baptist Collection. The Alumni Alcove, supported substantially by the donations of authors, preserves their published works as a testimony to the influential position of Seminary graduates and faculty in theological and general literature. The Barth Research Collection, founded in 1997, aspires to collect a copy of everything written by and about Karl Barth.

SUPPORT

The libraries are supported by an annual appropriation and by income from restricted endowment funds provided by Messrs. R.L. and A. Stuart, Mr. John C. Green, the Reverend Samuel M. Hamill, Mrs. R.L. Kennedy, Mary Cheves Dulles, Professor Theodore W. Hunt, Dr. Louis F. Benson, Mr. and Mrs. Carl Egner, Miss Mabel Gillespie, Mrs. Helen M.T. Locke, Mrs. John F.B. Carruthers, Mr. William L. Ulyat, Mrs. Elizabeth Parke Ballantine, Dr. Katherine Finney and Mr. and Mrs. Thomas W. Finney, Mr. John P. Orendorff, Mr. John G. Buchanan, Miss Margaret I. Vaughan, Mrs. Alice M. Newberry, Mrs. Charlotte W. Newcombe, as well as other alumni/ae and friends.

ADDITIONAL FACILITIES IN SPEER AND LUCE LIBRARIES

Photocopies of library material in the public domain and, within the provisions of the principle of fair use, of copyrighted material may be made on touchkey-operated copier machines. The staff also can make limited arrangements for microfilms of library books and photographs of plates.

Borrowing privileges are accorded to anyone who presents a currently valid personal Princeton Theological Seminary Identification Card. Others may inquire at the Access Office concerning borrowing privileges.

Online access to the catalog is provided through the Voyager information system. Public terminals are located in the lobby and several other places throughout the building. In addition, the library catalog is available on the Internet at http//catalog.ptsem.edu.

Various electronic research tools are available on the campus network, which also provides email capabilities and a gateway to resources in other institutions.

In accordance with the terms of an agreement between the Seminary and the University, Seminary students and faculty are granted free use of the University library, subject to its rules.

ERIN DUNIGAN

EDUCATIONAL MEDIA

Media Center with New Media Lab, Listening/Conference Room, and Studio/Classroom

Located on the ground level of Templeton Hall, the Media Center is the site of various media services and facilities, including a new media lab; combination listening and conference room; and a production studio which is also equipped as a "smart classroom." The Media Lab offers a unique set of hardware and software resources to make use of new media tools, including multimedia, hypertext, digital video, desktop presentations, scanning and image processing. The Listening/Conference Room is designed for reviewing resources; simple tape duplication; and small group project planning. It can also be reserved for practicing PowerPoint presentations. In addition to video production use, the Media Center Studio doubles as a "smart classroom," with 20-station internet access; wireless laptop computers; and presentation capabilities.

Support Services and Resource Collection

Educational Media supports a growing variety of services within the Seminary community, including audiovisual assistance; media learning opportunities;

audio and video recording services; personal consultation on the selection and use of technologies for curricular needs; production of original media resources; and procurement of course-related electronic media. The Center maintains a Media Library of more than 8,000 audio and video titles available for on-site use, with copies of selected titles also available periodically on the academic web. Selected videos are also shown on the Seminary's local access channels.

Learning Opportunities

The Student Media Project program is dedicated to independent exploration of new media in the teaching and learning process. Program resources include a five-station multimedia lab, digital media equipment, and assistance to approved students interested in integrating electronic media into the Seminary learning experience. More information, including project applications and samples of previous projects, is available at the Media Center. A limited number of paid student media staff positions are also available each year to qualified applicants.

Campus Cable System

The main Seminary campus is served by a campus cable system, making local access channels and campus bulletin boards available for Seminary programming. A variety of curriculum resources, announcements, and original programming are scheduled for broadcast on this system at designated hours. For more information and updates on new services, visit the Eductional Media website at *http://www.ptsem.edu/grow/media/index.htm.*

COMPUTER RESOURCE CENTERS

Computer resource centers (CRCs) are located in Stuart Hall, Luce Library, and the Charlotte Newcombe Center on the West Windsor Campus. Each location is connected to the PTS network and is serviced by laser printers. All offer word processing, and, with a PTS network account, internet and E-mail privileges. Network access is also available from all dormitories and apartments. The computer resource centers are staffed with student lab assistants, who are available to assist with file conversions, word processing problems, and internet or E-mail issues. Lab assistant hours are as posted.

STUART HALL CRC is located in the lower level of Stuart Hall, (room B15) and is open 24 hours a day, 7 days a week. The Computer Resource Center Coordinator's office is located in the Stuart Lab. The CRC Coordinator is available for assistance in file conversions, and problem solving. Stuart Hall CRC has 11 PCs, 3 MACs and 2 laser printers.

LUCE CRC is located on the first floor in the Luce Library. It is open during library hours only. Luce CRC has 13 PCs, 2 MACs and 2 laser printers.

CRC AT CN CENTER is located at the Charlotte Newcomb Center on Emmons Drive. Nine PCs, 2 MACs and 2 laser printers are available for use at this computer resource center. This CRC is open 24 hours a day.

THEOLOGICAL BOOK AGENCY

The Theological Book Agency is located on the ground floor of Mackay Campus Center. In addition to providing the textbooks for all Seminary courses, the store maintains a wide selection of about 12,000 titles representing all fields of theological scholarship, as well as selected other fields related to ministry. The educational policies of the bookstore are under the supervision of the Library Committee.

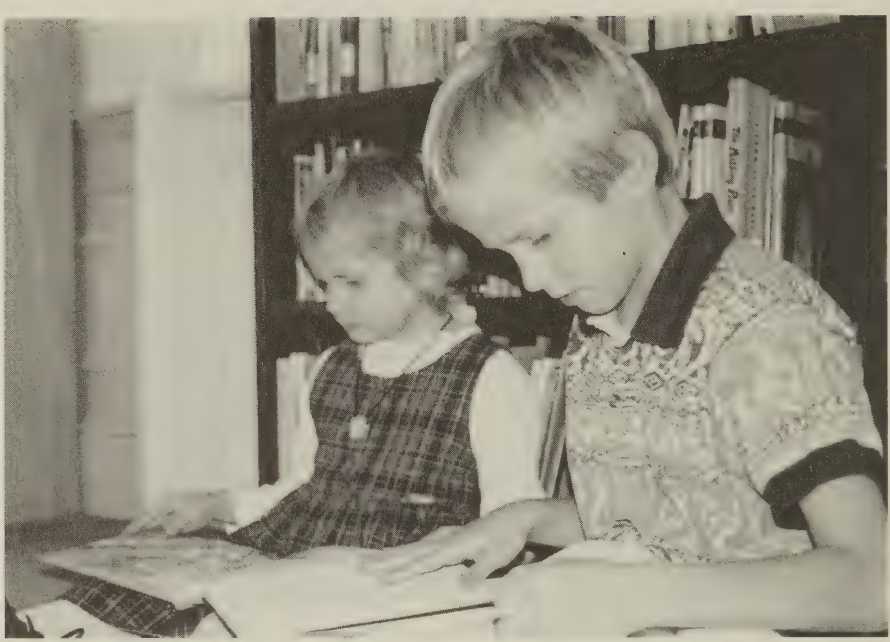
Most books are sold at 10% off the list price, with more expensive volumes sometimes receiving higher discounts. The store offers a variety of services including special ordering and mailing of books. Regularly enrolled students may use their in-store account to charge book purchases. Student account balances are included on the regular monthly Seminary bill and are to be paid to the business office. Visa, MasterCard, and personal checks are also accepted for payment.

T.B.A. hours are posted outside the store.

CHILD CARE

The Carol Gray DuPree Center for Children is located in the Charlotte Newcombe Center on Emmons Drive on the Seminary's West Windsor Campus. Licensed by the State of New Jersey, it offers full-day or half-day (morning sessions) day care, September through mid-June, and a summer session mid-June through mid-August, for children ages 6 months through pre-kindergarten. Day care is available to children of all students, faculty, administrators, and staff and to children of visitors to the Center of Continuing Education. The Center's primary goal is to provide loving and quality care for each child as a unique and valuable member of the community. Social, physical, emotional, intellectual, and spiritual growth are provided for. Learning experiences appropriate for the developmental age of each child are provided daily in a loving, safe, and stimulating environment.

For more information concerning availability of places and registration, contact the Housing and Auxiliary Services Office. Space is limited.



CHRISSIE KNIGHT

DIRECTOR OF ALUMNI/AE RELATIONS AND PLACEMENT

The Director of Alumni/ae Relations is responsible for coordinating the Seminary's services to its alumni/ae. The office maintains a computerized data bank on all former students. The office also keeps biographical files on all former students. Files on students enrolled from 1812 to 1930 are maintained by the Seminary archivist in Luce Library.

All persons who have matriculated at the Seminary, both those who received degrees and those who did not complete a full program, are considered alumni/ae, and members of the Alumni/ae Association. All alumni/ae receive the Seminary's magazine *inSpire*, the *Princeton Seminary Bulletin*, and the annual program calendar of events scheduled by the Center of Continuing Education.

Alumni/ae Association

The Alumni/ae Association holds its annual meeting at the same time as the annual Alumni/ae Reunion gathering and is governed by an executive council composed of elected representatives and at-large members appointed by the council. The association meets in diaspora through chapters in various cities. These chapters provide a network for alumni/ae meetings and assist the Seminary in the recruitment and interviewing of applicants, and the placement of graduating seniors. The chapter gatherings also serve as settings for alumni/ae to give feedback to the Seminary as well as provide settings for the President and faculty to meet with alumni/ae.

The officers of the association serve a two-year term.

Placement

The Director of Placement seeks to interview seniors in their final year to review with them vocational plans and guide their preparation of dossiers and resumes. The office assists all who need help in placement in the variety of ministries available to graduates. It provides seminars and workshops designed to give practical information and skill training related to interviewing, compensation negotiation and other placement matters. The office serves as a clearing house for any church, denomination, or institution desiring to call or employ a graduate of the Seminary, although teaching positions normally are handled by the Office of Ph.D. Studies. In addition to circulating dossiers and resumes for graduating seniors, the office maintains a variety of resources for the placement process and a current listing of Presbyterian churches (as well as those of other denominations) where there are staff vacancies.

COMMUNICATIONS/PUBLICATIONS

The Office of Communications/Publications interprets the life and work of the Seminary to its graduates, to the church, and to the general public, so as to nurture concern for and understanding and support of the mission of the institution. The public is kept informed of the many services of the Seminary community that are available to them, and major events in the Princeton community are highlighted for the campus community.

The Office of Communications/Publications publishes *inSpire*, a quarterly magazine for alumni/ae and friends of the Seminary. In addition, the office works with other departments to produce publications and print advertising for recruitment, development, continuing education, and the interpretation of specific programs. The staff members work to create an image of Princeton Seminary in its printed publications that is consistent and of high quality, and to keep various Seminary constituencies informed of the variety and richness of life on campus and in the ministry of the Seminary's graduates.

The office also maintains a speakers' bureau to provide students and faculty as guest speakers and preachers to churches and academic institutions. All communication with the news media about the Seminary is coordinated through the office.

Tuition, Fees, and Payments

TUITION AND FEES FOR 2002–2003[1]

Application Fee	$ 40.00
Tuition[2]	
a. Candidates for the M.Div. and M.A. Degrees Annual full time tuition (based on fiscal year: July 1, 2002 – June 30, 2003)	8,000.00

For this fee a student will be allowed a minimum of 12 and a maximum of 18 credits in both the fall and spring semesters. Credits in excess of 18 (which require prior approval as detailed in the *Student Handbook*, Academic Requirements, Section 1.1) in either fall or spring will constitute "overload credits" and will be billed at $340 each. Students can also take up to 7 credits in the summer without incurring overload charges or increasing their out-of-pocket tuition cost, provided certain enrollment thresholds are maintained during the ensuing fall and spring terms.

A candidate for the M.Div. or M.A. degree must be enrolled for a minimum of 12 credits per semester to be considered full time (interns are considered full time for the duration of the internship); however, a student taking no more than 12 credits per semester will not complete the program in the expected six full-time semesters (or four full-time semesters in the case of an M.A. candidate).

b. Candidates for the Th.M. Degree Annual tuition for the program completed in one academic year (autumn and spring semesters)	8,000.00

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[1] All Seminary charges and fees are payable in U.S. funds.

[2] Full-time students include: M.Div., M.A., and Th.M. candidates, and resident special students, who are registered for a minimum of 12 credits; and Ph.D. candidates in residence and certain others engaged full time in dissertation preparation. Princeton Seminary degree candidates enrolled less than full time (*part time*) are charged by the credit at $340 per credit.

A candidate for the Th.M. degree must be enrolled for 12 credits per semester to be considered full time. Th.M. students enrolled for more than 24 credits in an academic year will be charged the part-time rate of *$340* for each credit over 24.

c. Candidates for the Ph.D. Degree
  1. Annual tuition for a minimum of two years of resident study 8,000.00
  2. Annual continuation fee 600.00
  (Assessed after the completion of residence until all requirements for the degree have been completed; in addition to the part-time rate for courses taken for academic credit.)

d. Candidates for the D.Min. Degree[3]
  Tuition for basic program, exclusive of special workshop fees .... See note below

e. Students taking courses for academic credit on a part-time basis, who are not candidates for a Seminary degree[4]
  Per credit 350.00

f. Annual tuition for Interns[5] 660.00

g. Auditors (persons who, although neither students nor guests of the Seminary but with the necessary authorization, are attending classes, during either the fall or spring semester, on a non-credit basis), per credit 120.00

Late Registration Fee[6] 80.00

[3] D.Min. tuition is payable in four installments: the first payment is a $600 non-refundable confirmation fee due upon acceptance of admission; the second is $2,066.66 prior to the first workshop (autumn 2002); the third is $2,666.66 prior to the second workshop (spring 2003); and the fourth is one-third of the then current year's tuition prior to the third workshop (spring 2004). For example, if the 2003–2004 annual tuition is $8,250, the fourth payment would be $2,750. Failure to pay an installment at the appropriate time will result in the candidate not being able to attend the workshop as scheduled. Any exception to this rule may only be with the written approval of the Vice-President for Business Affairs.

[4] Regularly enrolled students in Princeton University, Westminster Choir College, New Brunswick Theological Seminary, and the Rutgers University School of Social Work, when properly certified to the Registrar, are admitted to classes without charge. Princeton Theological Seminary degree candidates are billed at the part-time rate of $340 per credit.

[5] Interns are billed for one credit and for the basic fee each semester. Interns are certified as full-time students while on internship.

[6] Charged to anyone who is registering or reregistering after 4:30 p.m. on the last business day preceding the first day of classes of a given semester. No new registration or reregistration will be accepted after 4:30 p.m. on the fifth day of classes of a semester.

Annual Current Fees

a. Comprehensive fee (charged to all full-time[7] students; covers student publications, technological services, student organizations, access to McCosh Infirmary, and counseling services)	600.00
b. Basic fee (charged to all part-time[8] students, and interns; covers student publications, technological services, and organizations, but does not cover infirmary access, or counseling service)	180.00
c. Annual student health insurance premium	900.00[9]

Graduation Fee

a. Candidates for Ph.D. and D.Min. degrees	75.00
b. Candidates for all other degrees and certificates	25.00

Transcripts and Ph.D. Dossiers

a. Transcripts, each	4.00
b. Dossiers, each	5.00

I.D. Card Replacement Fee (first time)	10.00[10]
Student Mail Box Key Replacement Fee	10.00

An orientation fee of $60.00 is charged to all new and transfer degree candidates and special students, who matriculate in the autumn semester. The orientation fee for students matriculating in the spring semester is $10.00.

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[7] See note 2.

[8] See note 2.

[9] Charge subject to adjustment in the event medical premium is revised. Students may purchase coverage for dependents at additional charge.

[10] This fee is raised by increments of $5.00 each time a card must be replaced.

ROOM AND BOARD DURING THE REGULAR YEAR

Security Deposits

Each dormitory resident shall be assessed a security/damage deposit of $120, and each apartment resident shall be assessed a security/damage deposit equal to one month's rent. The security deposit shall be returned at the time the housing lease is terminated, after satisfactory inspection of the premises.

Dormitories (Single Students)

Room and board (20 meal plan)	$5,975.00
Room and board (15 meal plan)	$5,550.00

Students living in the dormitories are required to be on one of the room and board plans stated above, no exceptions.

Rooms in the Seminary dormitories are furnished with bedframe, mattress, pillow, chest of drawers, chairs, desk, mirror, and bookcase. Bed linen and blankets for a single bed, and towels, must be provided by the student.

A single student on a regular program is expected to room in one of the Seminary dormitories.

A drawing for choice of rooms for current residents in the dormitories is held in late April or May, and remaining rooms are assigned to new students. Some single rooms ordinarily are available for incoming students with special needs.

Dormitory accommodations are intended primarily for students who are enrolled full time; however, provision occasionally may be made on an available space basis for persons registered for part-time studies.

Candidates for the Ph.D. degree are eligible to occupy Seminary accommodations during the first four years of their program. Candidates for the Th.M. degree ordinarily may occupy Seminary facilities for one academic year only, during which period they are expected to pursue a full-time program.

Dormitories are open for regular occupancy the Wednesday preceding the beginning of classes and close at 4:30 p.m. on the day after commencement. Dormitory occupancy will not be available during the summer months except for regularly enrolled summer students.

Apartments

Apartment housing charges are due and payable at the same time as other seminary fees. They are not assessed on a monthly basis.

One-Bedroom Units	$4,860 ($810/summer and $2,025/fall and spring)
Two-Bedroom Units	$6,240 ($1,040/summer and $2,600/fall and spring)
Two-Bedroom Shared (Witherspoon)	$3,120 ($520/summer and $1,300/fall and spring)

Three-Bedroom Units .... $7,500 ($1,250/summer and $3,125/fall and spring)
Duplex Units (3 br) .... $9,360 ($1,560/summer and $3,900/fall and spring)

A large number of unfurnished apartments are located at the Charlotte Rachel Wilson complex at the West Windsor campus, approximately four miles from the main campus. They are available to married students with or without children and to single parents with dependents. Each unit contains a living room, dining area, kitchen, bath, and either one or two bedrooms. A smaller number of unfurnished apartments of varying sizes, some with provision for couples with children, are available on the Tennent campus. The Witherspoon apartments, located on the West Windsor campus are available for single students only. Seminary apartments are rented to students under a lease arrangement. The period of the lease is from July 1 to June 30, except for the first year when the lease begins on September 1. Please note that waterbeds and kerosene (space) heaters are not permitted in Seminary apartments.

Although an increasing number of married students will occupy Seminary apartments, some families will find it desirable or necessary to secure accommodations in Princeton or the surrounding area. The Seminary maintains an Office of Housing and Auxiliary Services to assist couples in finding adequate accommodations, although final responsibility for obtaining such accommodations rests with the student. More complete information on lease terms is contained in the *Handbook* of the Princeton Theological Seminary. All inquiries concerning married student housing, whether Seminary or off-campus, should be addressed to:

Director of Housing and Auxiliary Services
Princeton Theological Seminary
P. O. Box 821
Princeton, New Jersey 08542-0803

Board Service

All quoted rates that include board privileges are subject to change.

Students on the twenty meal plan receive three meals a day (two meals on Sunday). Students selecting the fifteen meal plan may choose any fifteen meals and need not choose the same meals every week. Board plan meal services begin with breakfast on Wednesday, September 18, 2002, and conclude with the noon meal on Saturday, May 10, 2003. These services are suspended during the following periods of recess:

1. Thanksgiving: suspended after the evening meal on Wednesday, November 27, and resumed for breakfast on Monday, December 2.
2. Christmas Recess: suspended after the noon meal on Friday, December 20, and resumed for breakfast on Monday, January 6.

3. Inter-Semester Recess: suspended after the evening meal on Saturday, January 18, and resumed for breakfast on Monday, January 27.

The dining hall is open on a cash basis during most periods when the board plan is not in operation. All food service, however, is suspended during the following periods:

1. The Thanksgiving recess
2. The Christmas recess
3. The Saturday and Sunday in the intersemester recess
4. All weekends during the period after Commencement until the board plan recommences in the fall. Students should plan to eat elsewhere at these times when the cafeteria is closed. Fire regulations do not permit cooking in the residence area of the dormitories.

Room and Board during Summer

A limited number of dormitory rooms may be available to single students in Seminary degree programs who find it necessary to remain in Princeton, even though they are not enrolled in the summer school or the summer language program. For further information, contact the Director of Housing and Auxiliary Services.

HEALTH CARE

McCosh Infirmary

Full-time students of the Seminary, or part-time students who elect to pay the McCosh infirmary fee, must utilize the Princeton University infirmary when they require medical attention, unless they have private medical insurance.

1. Every student who becomes ill or suffers an accident should report directly to the infirmary for examination by a staff physician. If the student is taken ill in his or her room and is unable to go to the infirmary, a physician at the infirmary should be notified immediately. The infirmary telephone (258-3139) is covered twenty-four hours a day, except during the Christmas and summer holidays.

2. If a student is confined to the infirmary less than one week, no charge is made for board. If confinement is for one week or more, charges will be assessed at current Princeton University rates from the time of admission to the infirmary. In the latter case, an adjustment can be made on the Seminary board bill if he or she pays a room and board charge to the Seminary.

3. During the summer before registration, an entering student must submit a health and immunization history and a record of medical examination completed by his or her family or school physician. A standard report form for this

purpose is made available by the infirmary through the Office of Admissions and Financial Aid of the Seminary. *This documentation is required by law and no one will be allowed to register for classes until a satisfactory immunization record for him or her is on file at McCosh Infirmary.*

The infirmary staff includes two psychiatrists and a clinical psychologist who may be consulted by students desiring their assistance.

Participation in the health program of the University infirmary is made possible by an 1892 gift of $3,750, by the Reverend William Lewis Moore of New York City and Mrs. Matthew Baird of Philadelphia, which established an endowment in the infirmary for the benefit of the Seminary in memory of William Lewis Moore, Jr. In 1923 Mr. E. Francis Hyde of New York City contributed $25,000 on behalf of the Seminary toward the construction of a new building. The Seminary, by an annual contribution toward the maintenance of the infirmary, assumes its share of the cost of operation.

Guarantee Trust Company Student Health Insurance Plan

To supplement the excellent facilities and program of the McCosh Infirmary, Princeton Seminary has arranged a major medical insurance program for its full-time students through the Guarantee Trust Company. After meeting a $250 deductible, this plan is designed to cover most of the usual costs of hospitalization, prescription drugs, and other major medical insurance costs a student may incur as a result of an accident or illness. Participation in the Plan is required of all full-time students of the Seminary (see the definitions in the notes at the foot of pages 174–175) who cannot demonstrate that they are enrolled in a like or superior major medical insurance program. Coverage is also available for part-time students and dependents of Princeton Seminary students, for an additional charge.

Cost

The comprehensive fee charge includes a premium allowing students to seek medical assistance at the McCosh Infirmary. The cost for students to enroll in the Student Health Insurance plan for 2002–03 will be $900. Dependents may be included for an additional fee. For more information about the Student Health Insurance Plan for PTS students, please the Office of Admissions and Financial Aid at 1-800-622-6767, ext. 7805.

PAYMENT OF ACCOUNTS

For those persons not enrolled in the Academic Management Services, Tuition Installment Plan, charges for tuition, fees, board, and room are due and payable *on or before the first day of each semester.* Rental for Stockton Street, Charlotte

Rachel Wilson, and Witherspoon accommodations is payable per semester together with tuition and fees.

Payment, in the form of cash, check, or money order, may be made by mail, or in person to the cashier in the bursar's office in the Administration Building. A handling charge of $10.00 will be assessed for any check payment returned by the bank. Should any subsequent check be returned for lack of funds, the Seminary will expect cash or a cashier's check as payment. Payment made by Visa, Mastercard, or traveler's check must be made in person at the bursar's office.

The special arrangement with Princeton University for the use of McCosh Infirmary and Firestone Library is possible through responsible attention to bills incurred by Seminary students. In order to assure continued cooperation, the Seminary will settle such accounts not paid within 60 days and will apply such charges to the student's account with the Seminary.

Tuition Installment Plan (TIP)

Students who wish to pay all or any portion of their tuition and other charges on an installment basis may take advantage of the Tuition Installment Plan made available through Academic Management Servicing Group. Under this interest free plan, tuition, room, board, fees or Seminary rent may be paid in nine monthly installments. There is a $55.00 fee for each enrollment period (academic year) to cover administrative costs.

A plan brochure, which includes an application form, may be obtained from the Bursar, Princeton Theological Seminary, P.O. Box 821, Princeton, NJ 08542-0803 (Phone: 609-497-7704).

REFUNDS

If (a) a student withdraws from the Seminary while a semester is in progress, having secured the approval of the Dean of Student Affairs for the withdrawal, or (b) a part-time student reduces his or her academic load after the first day of classes of a semester, having notified the Registrar, charges for the classes discontinued, and for room and board before withdrawal, will be assessed as follows:

1. Tuition:

During first 11 class days of semester	20%
During next 14 class days of semester	50%
Thereafter	100%

2. Room and Board will be pro-rated accordingly. Fall semester: from the beginning of the semester until November 15, after which no pro-ration will

occur. Spring semester: from the beginning of the semester until March 15, after which no pro-ration will occur.

No portion of any fee is refunded. *If the withdrawal is without the approval of the Dean of Student Affairs, the student is liable for the full semester's tuition.*

If the student who withdraws from the Seminary *has received a financial aid award* from the institution, consideration should be given to the *special provision under "Self-support"* on page 183.

If a student withdraws from the Summer Session after classes have begun, he or she shall be responsible for the full tuition charges. If he or she has been living in one of the campus dormitories, room and board charges will be pro-rated.

FINANCING A SEMINARY PROGRAM

Basic charges for a single student enrolled in a full-time degree program, including tuition, comprehensive fee, books, and the cost of room and board, will total approximately $15,500 annually. A single student will find that his or her other expenses during the academic year, exclusive of any additional expenses like car payments, car insurance, etc., will be about $3,980.

Married students will find that living costs, in addition to basic tuition and comprehensive fee, vary according to their housing arrangements, food purchases, and personal habits. Students with families should contact the Director of Housing and Auxiliary Services regarding living accommodations.

PTS Grant Aid

PTS grant assistance is awarded on the basis of demonstrated financial need to full-time students enrolled in either the M.Div., M.A., or dual degree program. To assist the Seminary in assessing the individual's need for PTS grant aid, students are required to complete the PTS Student Financial Aid Application and Addendum forms. These forms are provided by the Office of Admissions and Financial Aid. The Director will review the applicant's resources and expenditures, and will then make a determination of aid eligibility by subtracting their calculated resources from the student's budget. The Seminary in this process seeks to assist needy students through its PTS grant program and thus seeks to reduce the student's anxiety about finances, and excessive student loan indebtedness. For the 2002–03 school year, PTS will cover up to 100% of a student's calculated needs up to the cost of full tuition and comprehensive fee.

A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the Director of Admissions and Financial Aid for further information on eligibility for an exclusion from this policy.

EXCEPTIONAL FINANCIAL NEED GRANT

This program is designed to provide additional grant aid to needy M.Div., MA, and dual degree students with high student loan debt. Eligible students may receive up to $3000 in additional grant aid through the EFN Grant program. Consult the Student Financial Aid Handbook for a complete listing of eligibility criteria.

PH.D. STUDIES GRANT

Princeton Seminary doctoral candidates who are not awarded Doctoral Fellowships may be considered for a Ph.D. Studies Grant. Eligible single or married students (with no children) may receive a grant for 100% of their need up to a maximum award of $6,500 per academic year. Students who are married with children living with them at the Seminary may be eligible to receive a Ph.D. Studies Grant for a maximum of $11,000 per academic year.

Doctoral students can be considered for a Ph.D. Studies Grant for a maximum of four academic years (8 semesters). More details on funding a doctoral program are found in the *Ph.D. Supplementary Announcements.*

Self-support

It is assumed that a Seminary student will make every effort toward self-support to meet the demands of his or her program of study. It is suggested that students who have had to borrow to meet their expenses during the school year consider employment on or off campus as a way of reducing their dependency on loans. Field Education placements for both the summer and the academic year (except in the case of first-year students) are another way for students to fund their Seminary expenses.

On-campus employment in the Seminary dining hall, library, book store, and administrative offices is available to all interested Seminary students. The Office of Admission and Financial Aid assists students in finding positions on campus. Additionally, as a service to Seminary spouses, this office annually publishes a booklet which contains a listing of outside employers who most frequently hire Seminary spouses.

Applications for grant and loan assistance are considered on the basis of financial need, regardless of race, national or ethnic origin, sex, handicap, or denominational affiliation. Seminary grants, within the limits of available funds, vary in amount depending upon the student's overall financial situation. Grants are awarded without obligation of repayment and are subject to the student's maintaining "satisfactory academic progress" as defined in the *Handbook. Should a student withdraw or change to part-time status prior to the end of a semester, grant assistance may be subject to reduction based upon the attendance or status period.* The Director of Admissions and Financial Aid may be consulted for further information.

Students who are members of the Presbyterian Church (U.S.A.) and have *Inquirer* status or are under the care of a presbytery for a church vocation, or who are candidates preparing for service in one of the boards or agencies of the denomination, may apply for grant or loan assistance from the Presbyterian Church (U.S.A.) Office of Financial Aid for Studies. Grant and loan applications are made through the Office of Admissions and Financial Aid at PTS.

Certain other denominations also make funds available to Princeton Seminary students preparing to enter ministerial or other professional service in the denomination. Students must contact their denominations directly for information on these programs.

Title IV federal student financial aid (Federal Stafford, Federal Perkins, and Federal Work-Study) is also available to eligible Princeton Seminary students. Students must complete the Free Application for Federal Student Aid (FAFSA), meet federal standards of eligibility and maintain "satisfactory academic progress." For more information about federal aid opportunities and the application process, please contact the Office of Admissions and Financial Aid.

The loan funds listed above carry interest rates ranging from 5% to 8.25%. Repayment, and the assessment of interest, do not normally begin until the student has completed full-time study, except for the unsubsidized Stafford Loan program for which interest begins to accrue from the date the loan is made. ADDITIONAL LOANS ARE *NOT* RECOMMENDED WHEN COLLEGE AND SEMINARY STUDENT LOAN INDEBTEDNESS REACHES $15,000.

Additional Information

More detailed written information from the Office of Admissions and Financial Aid concerning the aid programs administered by the Seminary is available upon request. The Student Financial Aid Handbook includes: a description of the entire Financial Aid Program, policies and procedures, and criteria for selecting recipients, for determining award amounts and limits, and for initial and continuing eligibility, payment arrangements, current costs, the Seminary's refund policy, and aid recipient rights and responsibilities.

Other information available from the Office of Admissions and Financial Aid includes:

- Student Health Insurance Program Brochure
- Guide to Student/Spouse Employment
- Financial Aid Brochure
- The PTS Guide to Outside Resources

In addition, as mandated by federal regulations, summaries of student placement and remuneration surveys of graduates are available upon request from the Office of the Director of Alumni/ae Relations and Placement.

Scholarships, Fellowships, and Awards

FELLOWSHIPS AND SCHOLARSHIPS

Master of Divinity Candidates

PRESBYTERIAN LEADERSHIP AWARD

The Seminary offers a limited number of Presbyterian Leadership Awards. These merit-based scholarships will cover the student's tuition, comprehensive fee, single room and board plus $900 for the academic year. They are offered to prospective students in the Master of Divinity program who are outstanding candidates for Pastoral Ministry in the Presbyterian Church (U.S.A.) and have demonstrated a high level of academic achievement. Candidates are recommended for the award through the admissions process. The Presbyterian Leadership Award will be renewed automatically as long as the recipient maintains full-time enrollment and a year-end cumulative GPA of 3.3 or above.

PRESIDENTIAL FELLOWSHIPS

The Seminary will offer a limited number of Presidential Fellowships (which will cover tuition, comprehensive fee, single room and board, plus $900) to prospective students in the Master of Divinity program on the basis of extraordinary academic achievement and demonstrated commitment to the life and mission of the church.

Candidates for this renewable fellowship are recommended for the award through the admissions process. Presidential Fellowships will be renewed for those students who continue to maintain full-time enrollment and a year-end cumulative GPA of 3.5 or above.

Consult the Student Financial Aid Handbook for more details.

SEMINARY FELLOWSHIPS

A limited number of Seminary Fellowships (which will cover tuition, comprehensive fee, plus $900) will be awarded to prospective students in the Master of Divinity program on the basis of outstanding academic achievement and demonstrated commitment to the life and mission of the church.

Candidates for this renewable fellowship are recommended for this award through the admissions process. Seminary Fellowships will be renewed for those students who continue to maintain full-time enrollment and a year-end cumulative GPA of 3.3 or above.

A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the Director of Admissions and Financial Aid for further information on eligibility for an exclusion from this policy.

Master of Theology Candidates

INTERNATIONAL SCHOLARS

Annually, a limited number of scholarships are given to Th.M. students coming to study at Princeton Seminary from outside of the United States. U.S. permanent residents are not eligible for these scholarships. There are two tiers of international scholarships: the Presidential International Scholarship, which covers full tuition, comprehensive fee, student health insurance premium, single room and board, and a $900 book allowance; and the Trustee International Scholarship, which covers full tuition, comprehensive fee, student health insurance premium and a $900 book allowance.

These awards are offered by the Admissions Committee to prospective students *who have not previously studied in the United States*, based on academic qualifications and the leadership positions to which they will return in their home country (as outlined in the ecclesiastical endorsement presented with their admissions' materials).

Scholarship recipients are expected to come alone for one academic year of study, receive the Master of Theology degree or the Master of Arts degree, and then return home.

Doctor of Philosophy Candidates

PRINCETON DOCTORAL FELLOWSHIPS AND DOCTORAL STUDY GRANTS

Fellowship awards or Merit Tuition Scholarships may be made to doctoral students on the basis of demonstrated academic merit and promise of scholarly accomplishment in a chosen field of advanced study. Grant awards may also be available for doctoral candidates who demonstrate financial need. More detailed information is available in the *Ph.D. Supplementary Announcements*, which may be obtained upon request from the Office of Ph.D. Studies.

THE GEORGE S. GREEN FELLOWSHIP FOR DOCTORAL STUDY IN OLD TESTAMENT

One fellowship for doctoral work in Old Testament may be awarded for up to four years of study to that senior in the Master of Divinity program at the Seminary, or that candidate in the Master of Theology program at the Seminary, who is recommended for outstanding academic achievement and scholarly promise by the professors in Old Testament. The maximum stipend for the fellowship is $12,000 plus tuition per year.

DOCTORAL TEACHING FELLOWSHIPS

Some doctoral teaching fellowships are awarded annually according to needs in the curriculum. A fellow appointed on a full-time basis receives taxable remuneration of $3,750 per semester. Fellowships are ordinarily, but not exclusively awarded to applicants who have completed their first year of doctoral study.

Applicants and candidates in all programs should address inquiries concerning financial assistance to:

Director of Admissions and Financial Aid
Princeton Theological Seminary
P. O. Box 821
Princeton, New Jersey 08542-0803

AWARDS

Senior Class Fellowships

Fellowships have been established in the Seminary for the pursuit of advanced study in theology. In 1879 Mr. George S. Green of Trenton, New Jersey, founded a fellowship for the encouragement of advanced study in Old Testament Literature. In 1889 the alumni of the Seminary contributed a fund for a fellowship in New Testament studies. In 1891 Mrs. Elizabeth Robertson of New York City established the Archibald Robertson Scholarship. In 1900 Professor William Henry Green, D.D., LL.D., by bequest provided a fund for fellowship purposes. In 1905 by bequest of Mrs. Mary W. Winthrop of New York City, the Gelston-Winthrop Memorial Fund was created and from this fund an annual appropriation was made by the Trustees for the maintenance of three fellowships. In 1943 a fellowship was established on the Samuel Robinson Foundation. The fellowships were reorganized in 1945 by the Trustees of the Seminary and several fellowships established upon these foundations with an honorarium of $3,000 each. Fellowships are available in Old Testament, New Testament, the Department of History, the Department of Theology, the Department of

Practical Theology, and the Program in Religion and Society. The fellowships are awarded in accordance with the following rules:

1. In order to become a candidate for a fellowship, a student must be a member of the senior class who has been in residence in the Seminary as a member of the middle class.

2. Not later than April 1, the candidate must indicate to the Office of the Dean of Academic Affairs his or her intention to submit a thesis in competition and must specify the area in which it is to be considered.

3. The candidate must present a thesis written for regular academic credit in a specified field. The thesis shall not have been evaluated by any member of the faculty previous to submission. A copy of the thesis must be delivered at the Office of the Dean of Academic Affairs by 12:00 noon on the last class day of the spring semester.

4. The fellowship award will be made by the faculty, upon recommendation of the department or program concerned, and will be announced at Commencement. The faculty in all instances reserves the right not to grant a fellowship during a particular year, if in the judgment of the readers no thesis in the area qualifies for this special consideration.

5. A student who submits a thesis in competition for a fellowship, whether or not he or she is successful in the competition, will receive departmental and/or elective academic credit for the work, provided it meets the usual requirements for a thesis in the department to which it is submitted.

6. A fellow shall pursue studies, principally in the subject in which the fellowship has been awarded, conducting the work either in this Seminary or in some other approved graduate institution. He or she shall submit a program to the Registrar for approval and subsequently shall make to the Registrar periodic reports of progress. A fellow shall study for a full academic year, which year shall be the next ensuing after appointment. Permission to postpone study requires Seminary approval. Such request shall be submitted to the Registrar. A fellowship must be used within five academic years.

THE FELLOWSHIP IN OLD TESTAMENT

Established on the George S. Green Foundation, the Senior Fellowship in Old Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN NEW TESTAMENT

Established on the Alumni Foundation, the Archibald Robertson Scholarship and the William Henry Green Foundation, the Senior Fellowship in New Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN HISTORY

The Senior Fellowship in History may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN THEOLOGY

The Senior Fellowship in Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN PRACTICAL THEOLOGY

Established on the Samuel Robinson Foundation, the Senior Fellowship in Practical Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN RELIGION AND SOCIETY

The Senior Fellowship in Religion and Society may be awarded to that student who presents the best senior thesis in this program area and who qualifies under the fellowship regulations outlined above.

The Graduate Study Fellowship for the Parish Pulpit Ministry

A fellowship for overseas study, given by an anonymous friend, is available for award to a graduating senior who is committed to the parish pulpit ministry and is a member of a Protestant Church. Homiletic talent, academic performance, and strength of character are considered in making the award.

Fellowships at Jerusalem and Athens

Inasmuch as Princeton Theological Seminary makes an annual contribution to the American School of Oriental Studies at Jerusalem and to the American School of Classical Studies at Athens, qualified students can sometimes be recommended in competition for annual fellowships at each of these schools. For further details, students who are interested should consult with Mr. Charlesworth regarding studies at Athens or with Mr. Roberts regarding studies at Jerusalem. By virtue of an association with the Hebrew Union College Biblical and Archaeological School in Jerusalem, it also is possible for qualified students to be recommended for research fellowships in Israel.

Exchange Fellowships

Through arrangements with the universities of Tübingen and Heidelberg (Germany), Strasbourg (France), and Stellenbosch (South Africa), fellowships have been established through which a year of study at these institutions may be provided following completion of the Master of Divinity program. Senior

M.Div. candidates are eligible to apply for these fellowships through the Dean of Academic Affairs according to the deadlines announced annually in December for the following academic year. Not every fellowship is available every year.

Exchange opportunities with institutions abroad are occasionally available for Ph.D. candidates at the dissertation stage. Persons interested should consult with the Director of Ph.D. Studies since opportunities vary from year to year.

PRIZES AND SPECIAL AWARDS

Year by year a considerable number of prizes are offered for special work or attainments. The recipients of such prizes must have completed creditably all the studies of the year.

Except where an essay is required, the inclusion of a prize in the descriptive paragraphs below does not constitute an assurance of its availability during the year 2002–03. Essays submitted for prizes must be signed with an assumed name, accompanied by a sealed envelope containing the name of the author, and presented at the Office of the Dean of Academic Affairs by 12:00 noon on the last class day of the semester.

Graduate Students, Seniors, Middlers, Juniors

THE MATTHEW ANDERSON, JONATHAN C. GIBBS, JOHN B. REEVE PRIZE

Established in 2001 by the Reverend William L. Eichelberger, an alumnus of the Seminary in the class of 1962, this annual prize is awarded, upon recommendation of the faculty, to the student who has written the best essay or research paper on the life and work of one or two African American or Native American clergy or lay people who have made significant contributions to the mission of the Presbyterian Church (U.S.A.)

THE SAMUEL ROBINSON FOUNDATION PRIZES

By the generosity and vision of Presbyterian layman, Mr. Samuel Robinson, a considerable sum of money has been donated to Princeton Seminary to stimulate interest in the Westminster Shorter Catechism. Believing, upon the ground of his personal experience, that there is no single statement of Christian doctrine more admirably suited than the Westminster Shorter Catechism to challenge the thought of young people upon the basic truths of the Christian religion, the donor has founded a number of prizes and a fellowship.

For the year 2002–03 up to thirty-three prizes will be awarded, for which juniors, middlers, seniors, and graduate students may try, provided they have not previously received a Samuel Robinson Prize.

The basis of awarding of prizes shall be both an oral examination on the text and a written examination on the text and its interpretation.

A student may receive a prize on the Robinson Foundation only once during his or her period of study at the Seminary.

THE DAVID HUGH JONES PRIZE IN MUSIC

Through the generosity of former members of the Princeton Seminary Choir, a prize was established in honor of Dr. David Hugh Jones, Professor of Music, who retired from the Seminary in 1970 and died in 1983, and is offered periodically to that student who, in the judgment of the faculty, has contributed most to the musical life of the Seminary campus.

THE ROBERT GOODLIN PRIZE

Through the generosity of family and friends, this prize has been established in memory of Robert Paul Goodlin, a member of the senior class of 1961. The award will be made to a worthy student who has displayed a particular interest in clinical training.

THE WARWICK FOUNDATION SCHOLARSHIP GRANT

This award is given through the Warwick Foundation. It was established by the late Mr. and Mrs. Kenneth W. Gemmill in honor of Mr. Gemmill's father, Benjamin McKee Gemmill, D.D., a graduate of Princeton Theological Seminary in 1892.

THE FREDERICK NEUMANN PRIZE FOR EXCELLENCE IN GREEK AND HEBREW

Through the generosity of Dr. Edith Neumann, this prize has been established in memory of her husband, Dr. Frederick Neumann (1899–1967), and is awarded annually, upon recommendation of the Department of Biblical Studies, to that upcoming middler or senior student who has demonstrated excellence and the most promise in the basic courses in Hebrew and Greek.

THE GEORGE E. SWEAZEY PRIZE

By a gift from the estate of Ms. Ruby M. Cheek, a prize was established in 1996 to honor the memory of Dr. George E. Sweazey, who, at the time of his death in 1992, was the Francis Landey Patton Professor of Homiletics Emeritus. A prize of $500 is awarded annually to a student who has demonstrated excellence in the area of homiletics.

THE ROBERT E. SPEER PRIZE IN COLLEGE MINISTRY

Established in 1998 by the Reverend Dr. Robert K. Kelley, distinguished professor and pastor, the Robert E. Speer Prize in College Ministry honors one who inspired hundreds of college students to serve in the Student Volunteer Movement and Presbyterian Missions. It is awarded annually to a student in the M.Div., M.A., Th.M., or Ph.D. program who has demonstrated experience in ministry to college students and who has shown exceptional promise in that area and intends to pursue such ministry through a local church or campus-based program.

Senior Prizes

THE JAGOW PRIZES IN HOMILETICS AND SPEECH

Through the generosity of Mr. Charles H. Jagow, who died in 1997, there was established in 1977 the Jagow Family Fund. A portion of the income from this endowment provides annually two prizes to be awarded to those students who during the year have made the greatest progress or displayed outstanding achievement in homiletics or speech.

THE MARY LONG GREIR–HUGH DAVIES PRIZE IN PREACHING

In 1923 the Synod of Pennsylvania (Welsh), by a gift to the Trustees of the Seminary, established the Hugh Davies Fund in memory of the Reverend Hugh Davies (1831–1910), an honored minister and historian of the Calvinistic-Methodist Church in Pennsylvania. In 1944 Elizabeth J. Greir left funds to establish one or more prizes in connection with the work of students "for excellence in oratory, in delivery of sermons, addresses, or declamations." The interest derived from these two funds provides annually a prize to be awarded to that member of the senior class whose preaching and other forms of oral communication shall be accounted the best in thought, composition, and delivery.

THE JOHN ALAN SWINK PRIZE IN PREACHING

Mr. and Mrs. Sylvan S. Swink began this prize in memory of their son, John Alan Swink, a member of the senior class of 1952. The prize was subsequently endowed by John's sister, Mrs. William Sieber, and her husband. It may be given to a member of the senior class who has shown most improvement in preaching during his or her Seminary course.

THE CHARLES J. RELLER ABIDING MEMORIAL FUND AWARD

The Neshaminy-Warwick Presbyterian Church of Hartsville, Pennsylvania, has established this award in memory of Charles J. and Caroline Z. Reller, devoted members of that congregation. The award will be granted annually to the student in any degree program who is judged by a committee appointed by the president of the Seminary as having actively exhibited great Christian concern for others in the year preceding his or her graduation.

THE JOHN T. GALLOWAY PRIZE IN EXPOSITORY PREACHING

Established in 1970 in honor of the Reverend Dr. John T. Galloway, this prize is awarded, upon recommendation of the professors of homiletics, to a member of the senior class who throughout his or her years as a Master of Divinity candidate has indicated a special interest and a competence in courses in

ERIN DUNIGAN

expository preaching, and who in the preaching class has delivered an unusually good expository sermon. Dr. Galloway, who died in 1985, was a minister of the Presbyterian Church in Wayne, Pennsylvania, and a member of the Seminary's Board of Trustees from 1959 until his retirement to emeritus status in 1983.

THE SAMUEL WILSON BLIZZARD MEMORIAL AWARD

Through the generosity of former students, colleagues, and friends, there was established in 1976 an award in memory of the Reverend Samuel Wilson Blizzard, Jr., an influential sociologist and alumnus in the class of 1949, who at the time of his death was Maxwell M. Upson Professor of Christianity and Society Emeritus, in the Seminary. It is given annually to a member of the graduating class who in the judgment of the faculty has displayed particular concern and aptitude for the social ministry of the church.

THE FRIAR CLUB AWARD

Through the generosity of the Friar Club alumni, there was established in 1977 the Friar Club Alumni Award, to be given to a member of the senior class who has contributed significantly to the life of the Seminary community.

THE EDLER GARNET HAWKINS MEMORIAL AWARD FOR SCHOLASTIC EXCELLENCE

Through the generosity of friends and former parishioners, an award has been established in memory of the Reverend Dr. Edler G. Hawkins, Moderator of the One Hundred and Seventy-Sixth General Assembly, who at the time of his death was Professor of Practical Theology and Coordinator of Black Studies in the Seminary. The recipient of this award shall be that Afro-American member of the senior class who has achieved the highest cumulative grade point average within the first fifth of the previous year's graduating class. The grant shall take the form of a credit at the Theological Book Agency.

THE KENYON J. WILDRICK AWARD

The Benevolence Committee of the Community Congregational Church of Short Hills, New Jersey, established this award in 1985 in honor of their pastor, the Reverend Kenyon J. Wildrick. Annually, this award for excellence in homiletics is presented to a student in the graduating class.

THE JOHN HAVRAN PRIZE IN CHRISTIAN EDUCATION

Through the generosity of Doris Havran, an alumna of the Seminary in the M.A. program, there was established in 1985 a prize in Christian education in honor of her husband who, in Mrs. Havran's words, contributed most to her efforts to learn of her faith and to attend the Seminary and answer her own call to the ministry. This award is made annually, upon nomination by the faculty in Christian Education, to a graduating M.A. student who shows creativity and promise of excellence for the practice of educational ministry.

THE GEORGE L. RENTSCHLER PRIZE IN SPEECH COMMUNICATION

Through the generosity of the Reverend George L. Rentschler, an alumnus in the class of 1941 who died in 1993, there was established a prize in the area of speech communication. Annually, upon nomination by the Egner Professor of Speech, this award recognizes that person in the graduating year who has shown excellence in speech.

THE ROBERT BOYD MUNGER PRIZE IN YOUTH MINISTRY

Through the generosity of friends, there was established in 1986 a prize to honor the Reverend Dr. Robert Boyd Munger, a distinguished alumnus in the class of 1936 and an alumni/ae trustee of the Seminary from 1967 to 1970. This prize honors one who helped organize some of the first deputation teams to young people while he was a student at the Seminary, and who was an effective communicator of the gospel to young people throughout his ministry. The award is made annually to a graduating student in either the Master of Divinity or the Master of Arts in Christian Education program who has demonstrated academic achievement and has taken part in a significant ministry to teenage or college-age young people after beginning his or her seminary studies.

THE AARON E. GAST AWARD IN URBAN MINISTRY

In 1986, the Aaron E. Gast Fund for Urban Ministry was established with the Presbyterian Church (U.S.A.) Foundation, with the income to go to Princeton

Theological Seminary to fund an annual award in honor of the Reverend Dr. Aaron E. Gast, an alumnus in the class of 1953 and an alumni/ae trustee of the Seminary from 1971 to 1974. Dr. Gast has had an impressive ministry in urban pastorates, most notably, the First Presbyterian Church of Germantown, Pennsylvania. A former Dean of the Conwell School of Theology at Temple University, where he placed great emphasis on theological education for urban ministry, Dr. Gast retired as chairman of the Presbyterian Church (U.S.A.) Foundation in 1990. This award is made annually to a graduating senior who has a special commitment to urban ministry and has accepted a call to a parish within a major metropolitan area.

THE BRYANT M. KIRKLAND PRIZE FOR EXCELLENCE IN PRACTICAL THEOLOGY

Endowed in 1989 by Mr. and Mrs. George B. Beitzel in honor of the Reverend Dr. Bryant M. Kirkland, who died in April of 2000, and in appreciation of his twenty-five-year ministry at the Fifth Avenue Presbyterian Church in New York City, this prize recognizes the graduating senior who has demonstrated excellence in the academic disciplines which compose the Department of Practical Theology and who gives promise of effective pastoral ministry as exemplified by the honoree, who was a distinguished alumnus in the class of 1938 and trustee emeritus of the Seminary, in his several pastorates prior to his retirement in 1987.

THE ARTHUR PAUL RECH MEMORIAL PRIZE IN THEOLOGY AND PASTORAL MINISTRY

In 1990, Mrs. Jean May Rech, a trustee of the Seminary, established a prize in memory of her husband, the Reverend Dr. Arthur Paul Rech, a member of the class of 1945. This prize is to be awarded annually by the Department of Practical Theology to the graduating senior who has demonstrated academic excellence in the disciplines of practical theology and evidenced personal commitment to the practice of ministry in the life of the church.

THE DAVID B. WATERMULDER PRIZE IN CHURCH LEADERSHIP

In January 1991 the Board of Trustees announced the establishment of a prize in honor of the Reverend Dr. David B. Watermulder, pastor emeritus of the Bryn Mawr Presbyterian Church, Bryn Mawr, Pennsylvania, in recognition of his outstanding leadership in the Church at all levels and his dedicated service to the Seminary as a trustee and as chairman of its Board of Trustees from 1985 to 1991. Endowed by his friends, former associates, and colleagues on the Board of Trustees, this prize is to be awarded annually to the graduating senior who shows the greatest promise of exercising the quality of leadership in the Church characterized by Dr. Watermulder's distinguished ministry.

THE JEAN ANNE SWOPE AND JAMES L. MECHEM PRIZE IN CHRISTIAN ETHICS

Established in 1993 by the Moriah-Olivet United Presbyterian Church of Utica, New York, in honor of the Reverend Jean Anne Swope, an alumna in the class of 1972, and the Reverend James L. Mechem, an alumnus in the class of 1958, this prize is to be awarded to a graduating senior for excellence in the field of Christian ethics without submitting a thesis.

THE ASIAN AMERICAN MINISTRY AWARD

A prize in the amount of $500 is to be given annually to one or more members of the graduating class, regardless of ethnic background, who have made a significant contribution to, and have a creative vision for, ministry in an Asian-American context.

THE DAVID ALLAN WEADON PRIZE IN SACRED MUSIC

Through the generosity of David MacPeek, M.D. and the class of 1996, a prize was established in memory of Dr. David Allan Weadon, C. F. Seabrook Director of Music and Lecturer in Church Music, who died in 1995. The prize is offered yearly to a graduating senior for excellence in sacred music. The award is made by the faculty on recommendation of the director of music.

THE THOMAS A. AND ALMA NEALE WORLD MISSION AND EVANGELISM PRIZE IN SPEECH COMMUNICATION IN MINISTRY

Established in 1998 by Dr. and Mrs. G. Robert Jacks in memory of Dr. Jacks' grandparents, Thomas A. and Alma Neale, this prize is awarded annually to the senior who, in the judgment of the faculty in the field of speech communication in ministry, has most effectively exemplified in speech and action the Church's call to world mission and evangelization as found in the Great Commission (Matthew 28:18–20).

THE C. FREDERICK AND CLETA R. MATHIAS MEMORIAL PRIZE IN WORSHIP AND PASTORAL MINISTRY

An alumnus of the Seminary in the class of 1957, the Reverend Dr. C. Frederick Mathias provided outstanding leadership in the four churches he served during nearly forty years of ministry. His was a ministry characterized by strong emphasis on the worship life of the congregation. This prize, established and endowed in 1999 by the Westminster Presbyterian Church of Wilmington, Delaware, in honor and loving memory of Dr. and Mrs. Mathias, is to be awarded annually to a graduating M.Div. student who is Presbyterian and who demonstrates great promise for pastoral ministry marked with that significant leadership in worship for which Dr. Mathias was known.

THE SEWARD HILTNER PRIZE IN THEOLOGY AND PERSONALITY

The Seward Hiltner Prize in Theology and Personality, made possible by the gifts of friends and graduates of the Seminary, honors a scholar who for decades stood astride the fields of pastoral and practical theology and who through his extensive publications, teaching, and mentoring of students strongly influenced the development of those disciplines in the United States and abroad. Established in the year 2000, this award is made annually to a senior student who, in the judgment of the faculty, displays outstanding academic promise in the area of pastoral theology.

Senior and Middler Prizes

THE ROBERT L. MAITLAND PRIZES IN NEW TESTAMENT EXEGESIS AND ENGLISH BIBLE

In 1890 Mr. Alexander Maitland, of New York, founded the Robert L. Maitland prizes in memory of his father. One thousand dollars will be given for the best exegesis of a passage of the New Testament. The passage for 2002–2003 must be related to Christology.

One thousand dollars will be given for the best essay on an assigned subject in English Bible. The topic for 2002–2003 is: Issues in Biblical Theology.

THE JOHN FINLEY MCLAREN PRIZE IN BIBLICAL THEOLOGY

By a gift of Mrs. Archibald Alexander Hodge, a prize in biblical theology has been established in memory of her father, Dr. John Finley McLaren. The sum of one thousand dollars will be awarded for the best essay on the assigned subject in biblical theology.

The subject for 2002–2003 is: The Elusiveness of God.

THE EDWARD A. DOWEY, JR., PRIZE FOR EXCELLENCE IN REFORMATION STUDIES

Following their fiftieth anniversary celebration in 1993, members of the class of 1943 founded this prize in honor of their classmate, Dr. Edward A. Dowey, Jr., in recognition of his distinguished thirty-one-year teaching career at the Seminary. Dr. Dowey was the Archibald Alexander Professor of the History of Christian Doctrine, and his teaching focused on the Reformation period. The prize is to be awarded by the Department of Theology to either a middler or senior student who has demonstrated academic excellence in the discipline of Reformation theology.

THE COVIN AWARD IN YOUTH MINISTRY

Through the generosity of Mr. and Mrs. David Covin, the Covin Endowment for Youth Ministry was established in 2000 to recognize outstanding students who are preparing for youth ministry in service to Christ's church. The distinction of being a Covin scholar is to be conferred on a student who will begin the fourth year of the Master of Divinity/Master of Arts dual-degree program in youth ministry and who demonstrates ability for and commitment to youth ministry and has achieved a minimum 3.3 cumulative grade average. The gift grew out of the donors' experiences in the church as youth and young adults.

DICKEY NEW CHURCH DEVELOPMENT INTERNSHIP FUND AWARD

Established in 2002 by the Reverend Ann G. Dickey and the Reverend Dr. David W. Dickey, this award is motivated by the donors' desire to encourage seminarians in the Master of Divinity program to consider new church development. The award serves to equip persons for ministry in new church development through stipend support of field education internships, advanced course work, and practical experience related to this emphasis, or the practice of new church development during the year following graduation.

Middler Prizes

THE BENJAMIN STANTON PRIZE IN OLD TESTAMENT

In 1890 the Reverend Horace C. Stanton, D.D., an alumnus of the Seminary founded the Benjamin Stanton prize in memory of his father, which may be awarded to a member of the middle class on the basis of excellence in the field of Old Testament without submitting a thesis.

THE E. L. WAILES MEMORIAL PRIZE IN NEW TESTAMENT

By a gift from the estate of the Reverend George Handy Wailes, D.D., an alumnus of the Seminary in the class of 1897 and a visiting professor in the institution for several years, there was established in 1968 the E. L. Wailes Memorial Prize, which may be awarded to a member of the middle class on the basis of excellence in the field of New Testament without submitting a thesis.

THE HENRY SNYDER GEHMAN AWARD IN OLD TESTAMENT

Through the generosity of the Reverend Dr. Robert E. Hansen, an alumnus of the Seminary in the class of 1943, there has been established the Henry Snyder Gehman Award in Old Testament, honoring a distinguished biblical scholar and member of this faculty who began service in the Seminary in 1930 and who in 1958 retired as the William Henry Green Professor of Old Testament Literature. Annually, this prize is awarded to a member of the middle class for excellence in the field of Old Testament without submitting a thesis.

THE ARCHIBALD ALEXANDER HODGE PRIZE IN SYSTEMATIC THEOLOGY

By a gift of Mrs. A. A. Hodge there was established in 1907 a prize in systematic theology in memory of her husband, the Reverend Archibald Alexander Hodge, D.D., LL.D., professor of theology in the Seminary. This award is periodically given to a member of the middle class on the basis of excellence in the field of systematic theology without submitting a thesis.

THE WILLIAM TENNENT SCHOLARSHIP

The Neshaminy-Warwick Church of Hartsville, Pennsylvania, has established a scholarship to be awarded to a member of the coming senior class who has shown special interest and ability in the teaching aspects of the work of the church.

THE EDWARD HOWELL ROBERTS SCHOLARSHIP IN PREACHING

Through the generosity of Mr. George M. Dunlap, Jr., the Marple Presbyterian Church of Broomall, Pennsylvania, has established an annual scholarship in memory of Edward Howell Roberts who at the time of his death in 1954 was Dean of Princeton Seminary. This award is made annually by the faculty to a member of the middle class who shows promise in the field of preaching and who needs financial aid in order to continue study in this area.

THE RAYMOND IRVING LINDQUIST FELLOWSHIP IN THE PARISH MINISTRY

This fellowship, established in honor of the Reverend Dr. Raymond Irving Lindquist, an alumnus of Princeton Theological Seminary in the class of 1933, a trustee emeritus of the Seminary and minister emeritus of the Hollywood First Presbyterian Church, will be given to a rising senior each year who has been judged outstanding in his or her gifts and preparation for the parish ministry and is planning a career as a pastor. The fellowship will be awarded by the faculty on the recommendation of the Director of Field Education.

THE JAGOW PRIZE IN PREACHING

Through the generosity of Mr. Charles H. Jagow there was established in 1977 the Jagow Family Fund. A portion of the income from the endowment provides annually one or more prizes to be awarded to those students who during the year have shown promise in the area of preaching.

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Events, Activities, and Publications

STUDENT GOVERNMENT

All regularly admitted students with the exception of doctoral candidates are considered members of the student body of Princeton Theological Seminary for the purpose of conducting the affairs of student government. An elected Student Government, and a Planning Board with membership drawn from each of the student organizations, establish the budget and direct the programs of student organizations.

The primary purposes of the Student Government, as set forth in its constitution are:

- To coordinate student activities and concerns
- To represent the students in contacts with the faculty and administration
- To facilitate student involvement in non-Seminary organizations and interests

KOINONIA

Koinonia is a society composed of students who are working toward the degree of Doctor of Philosophy. Meetings are held from time to time during the academic year, at which diverse themes of theological interest are discussed.

SPECIAL LECTURESHIPS

Seven lectureships have been endowed which, through the publication of the lectures as delivered or in expanded form, have been productive of a considerable body of theological and missionary literature.

THE L. P. STONE LECTURESHIP

In 1871, Levi P. Stone, Esq., of Orange, New Jersey, a director and also a trustee of the Seminary, created the foundation for a lectureship which, in accordance with his direction, has been applied annually since 1883 to the payment of a lecturer, chosen by the faculty of the Seminary, who delivers a course of lectures upon some topic kindred to theological studies. In the years 1903 and 1906 the endowment was increased through the generosity of Mr. Stone's sisters. The 2002–03 Stone lectures will be delivered by Dr. Sarah Coakley, the Edward Mallinckrodt Jr. Professor of Divinity at Harvard UniversityDivinity School, on September 30–October 3, 2002 (postponed from February 2002).

THE STUDENTS' LECTURESHIP ON MISSIONS

The Students' Course of Lectures on Foreign Missions had its inception in the minds of the undergraduates of the Seminary, and its endowment was secured largely by their efforts, liberally supported by the Reverend James S. Dennis, D.D. The Lectureship was established in 1893. It is designed to provide for an annual course of lectures on some topic connected with Christian missions which shall be of practical importance for those looking forward to missionary service abroad, and at the same time introduce the whole Seminary community to the world mission of the church. The Mission lectures for the 2002–03 academic year will be given by the Reverend Dr. Sathianathan Clarke, United Theological College, Bangalore, India.

THE ANNIE KINKEAD WARFIELD LECTURESHIP

In the will of Dr. Benjamin Breckinridge Warfield, distinguished professor of systematic theology in the Seminary, a fund was created to establish a lectureship in memory of Mrs. Warfield, to be called the Annie Kinkead Warfield Lectureship. In accordance with the terms of the trust, the lecturer on this foundation shall be approved by the faculty of the Seminary upon the nomination of the Charles Hodge Professor of Systematic Theology. Each lecturer shall belong to the Reformed tradition in theology, and "the subject of the lectures shall in all cases be some doctrine or doctrines of the Reformed system of doctrine." The Reverend Dr. John Polkinghorne, former president of Q ueens College, Cambridge University, will give the 2002–03 Warfield lectures March 17–20, 2003.

THE REVEREND ALEXANDER THOMPSON MEMORIAL LECTURE

In honor of the Reverend Alexander Thompson of the class of 1909 there was established a lectureship dealing broadly with "some aspect of the Bible." The lecturer, selected by the faculty of the Seminary, presents a single address on a date close to Mr. Thompson's birthday in March. The Thompson lecture for the 2002–03 academic year is scheduled to be given by Dr. Hermann Spieckermann of Georg-August Universität Göttingen, Germany, on March 3, 2003.

THE FREDERICK NEUMANN MEMORIAL LECTURE

Established in 1983 by Dr. Edith Neumann in memory of her husband, this annual lecture is on a theme appropriate to the broad theological interests of Dr. Frederick Neumann (1899–1967)—philosopher, biblical scholar, missionary, and pastor. The lecturer, selected by the faculty of the Seminary, delivers a single address during one of the academic terms.

THE DONALD MACLEOD PREACHING LECTURESHIP

The Community Congregational Church of Short Hills, New Jersey, established an endowed lectureship in preaching in honor of Dr. Donald Macleod, Francis Landey Patton Professor of Preaching and Worship. Inaugurated in October 1992, the Macleod Lecture Series features, on a biennial basis, two or three lectures by an outstanding preacher or teacher of preachers. The Macleod Lectureship will next be offered in the fall of 2003 by the Reverend Dr. James A. Forbes, Jr., senior minister of the Riverside Church, New York City.

THE TOYOHIKO KAGAWA LECTURESHIP

In March of 1999, Dr. Y. Carl Furuya, an alumnus in the class of 1959 and the John A. Mackay Professor of World Christianity for the 1998–1999 academic year, along with other alumni/ae and Japanese friends, established the Toyohiko Kagawa Lectureship to honor and perpetuate the memory of the ministry of Mr. Kagawa, the internationally famous evangelist and social worker and member of the class of 1915. In accordance with the terms of the endowment, a lecture on a topic related to Mr. Kagawa, the Christian church in Japan, the Japanese and American churches, the church in Asia, or similar issues is offered every third year.

THE ABRAHAM KUYER LECTURE AND PRIZE FOR EXCELLENCE IN REFORMED THEOLOGICAL AND PUBLIC LIFE

Through the generous gift of Dr. Rimmer and Mrs. Ruth de Vries, this prize is awarded each year to a scholar or community leader who has contributed to the further development of Reformed theology, particularly as it bears on matters of public life, historical or contemporary, in one or several of the spheres of society. The Kuyper Prize recipient and lecturer for 2002–2003 is the Honorable Andrew Young. The award ceremony and lecture are scheduled of October 14, 2002.

Special Lectures Presented 2001–2002

THE ANNIE KINKEAD WARFIELD LECTURES

Dr. James M. Gustafson. “Theology and Ethics, and Other Disciplines”

THE STUDENTS’ LECTURES ON MISSIONS

Dr. S. Wesley Ariarajah. “Christian Missions: The End or a New Beginning?”

THE REVEREND ALEXANDER THOMPSON MEMORIAL LECTURE

Dr. Victoor Paul Furnish. “Uncommon Love and the Common Good: Christians as Citizens in the Letters of Paul”

THE FREDERICK NEUMANN MEMORIAL LECTURE

The Reverend Dr. Obery M. Hendricks, Jr. “Class, Counter-Hegemony, and the Jews: Re-envisioning the Gospel of John”

THE TOYOHIKO KAGAWA LECTURESHIP

The Reverend Dr. Yasuo Carl Furuya. “Who Was Toyohiko Kagawa?”

PUBLICATIONS

THE PRINCETON SEMINARY BULLETIN

This publication, issued three times a year, contains addresses delivered to the Seminary community by visiting lecturers, scholarly articles by members of the faculty, sermons, book reviews, and special program notices. *The Bulletin* is distributed free of charge among all alumni/ae and is sent to seminary libraries, church-related colleges, and on an exchange basis with many similar quarterlies. All inquiries should be addressed to:

Editor
Princeton Seminary Bulletin
P. O. Box 821
Princeton, NJ 08542-0803

INSPIRE

Published three times a year by the Office of Communications/Publications, *inSpire* is distributed without charge to all former students of Princeton Seminary and to friends and supporters of the institution. The magazine features news of the campus, articles about the Seminary's program and faculty, and stories highlighting the activities and ministries of graduates and students.

THEOLOGY TODAY

Published continuously since 1944, *Theology Today* has become one of the most widely circulated and influential religious quarterlies in the world. Although not an official organ of Princeton Theological Seminary, *Theology Today* continues the distinguished tradition of the older *Princeton Review.* It attempts to provide wide-ranging, reflective articles on contemporary trends in theology, church, and society. The Editorial Council includes men and women of scholarly distinction. For information regarding the journal and subscriptions write:

Theology Today
Box 29
Princeton, NJ 08542

KOINONIA JOURNAL

Published by doctoral students at Princeton Theological Seminary, *Koinonia Journal* is intended to promote interdisciplinary discussion and the exploration of new and emerging areas and issues in the study of religion. The journal is published semi-annually. Contributions by authors affiliated with other academic institutions are welcome, with a clear preference for doctoral candidates. Style specifications available on request.

STUDENTS IN THE SEMINARY

June 2001 – May 2002

CHRISSIE KNIGHT

Visiting Scholars

Denise Ackermann
STELLENBOSCH, SOUTH AFRICA

Gary Anderson
CAMBRIDGE, MASSACHUSETTS

Larry Bouchard
CHARLOTTESVILLE, VIRGINIA

John Chryssavgis
BROOKLINE, MASSACHUSETTS

Carsten Claussen
MUNICH, GERMANY

Peter Y.S. Eng
SINGAPORE

Ilya Grits
MOSCOW, RUSSIA

Peter Harrison
GOLD COAST, AUSTRALIA

David Hart
SAINT PAUL, MINNESOTA

Richard Hays
DURHAM, NORTH CAROLINA

Kyoung-Chul Jang
SEOUL, KOREA

Ronald W. Johnson
ATLANTA, GEORGIA

Joel Kaminsky
NORTHAMPTON, MASSACHUSETTS

James Kitchens
DAVIS, CALIFORNIA

P. Travis Kroeker
ONTARIO, CANADA

William Lazareth
PRINCETON, NEW JERSEY

Joseph Mangina
TORONTO, ONTARIO, CANADA

Peter Marki
ITTIGEN, SWITZERLAND

D. Densil Morgan
BANGOR, WALES

John H. Patton
NEW ORLEANS, LOUISIANA

Arne Rasmusson
UMEA, SWEDEN

Mark Reasoner
SAINT PAUL, MINNESOTA

Anne Marie Reijnen
BRUSSELS, BELGIUM

James A. Reimer
ONTARIO, CANADA

Andries F. Sanders
GRONINGEN, NETHERLANDS

Hasan Sutanto
MALANG, INDONESIA

Zoltan Tarr
BUDAPEST, HUNGARY

Jan van der Watt
PRETORIA, SOUTH AFRICA

Leonard T. Volenski
SOUTH ORANGE, NEW JERSEY

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WHEATON, ILLINOIS
B.A., Wheaton College, Illinois, 1996

Jeremy Gabrielson
SCOTTS VALLEY, CALIFORNIA
B.A., Point Loma Nazarene University, 1999

Sarah Joy Gabrielson
SCOTTS VALLEY, CALIFORNIA
B.S.Ed., University of Kansas, 1996

Kimberly Elna Gaffney
SUCCASUNNA, NEW JERSEY
B.A., Gettysburg College, 2001

Meghan Kathleen Gage
FARMINGTON HILLS, MICHIGAN
B.A., Ohio Wesleyan University, 2000

Kelly Michelle Gatewood
DARIEN, CONNECTICUT
B.A., Indiana University, Bloomington, 1998

William Granville Jr.
LAWRENCEVILLE, NEW JERSEY
B.S., Delaware State University, 1962

Karen Louise Hagan
CUPERTINO, CALIFORNIA
B.A., University of California, Berkeley, 1998

Bethany Margaret Hanke
WINCHESTER, VIRGINIA
B.A., Miami University, Ohio, 2001

Jay George Hanson
NINEVEH, NEW YORK
B.A., Roberts Wesleyan University, 1999

Nathan Carl Hart
HOLLAND, MICHIGAN
B.A., Hope College, 2001

Peter Todd Hazelrigg
OMAHA, NEBRASKA
B.A., University of Denver, 1994

William Nemon Heard Jr.
BROOKLYN, NEW YORK
B.A., College of New Rochelle, 2001

Philip Samuel Helsel
ANDERSON, INDIANA
B.A., Anderson University, Indiana, 2000

Christina Ann Hentz
BROOKLYN, NEW YORK
B.S., Greenville College, 1998

Michelle Louise Hinkle
SEATTLE, WASHINGTON
B.A., Seattle Pacific University, 1996

Andrew Edgar Holmes
GROSSE ILE, MICHIGAN
B.A., University of Michigan, 2001

Kelly Lynn Hough
PRESTO, PENNSYLVANIA
B.A., Pennsylvania State University, 2001

Stephanie Michelle Hoylman
FAIRMONT, WEST VIRGINIA
B.A., West Virginia Wesleyan College, 2001

Blake Robert Hutson
GOODLETTSVILLE, TENNESSEE
B.A., David Lipscomb University, 2001

Richard Jay Hutton
SUMMIT, NEW JERSEY
B.A., Calvin College, 1999

Steven Michael Jewell
ROCHESTER, NEW YORK
B.A., Allegheny College, 1994

Cedric Cornelius Johnson
BROOKLYN, NEW YORK
B.A., Queen's College, New York, 1985
M.S.W., Hunter College, 1988

Mark Louis Johnson
COLUMBUS, OHIO
B.A., Washington and Jefferson College, 2001

Carla Anissa Jones
LONG BRANCH, NEW JERSEY
B.A., Rutgers University, 1992; M.Ed., 1996

Benjamin Amos Kang
LOS ANGELES, CALIFORNIA
B.A., University of California, Los Angeles, 2000

Rachel Mihee Kim
COLORADO SPRINGS, COLORADO
B.A., University of Colorado, Boulder, 2000

Jason Eric Knott
TUSCOLA, TEXAS
B.A., Texas A & M University, College Station, 2001

Chad Peter Koppes
SAINT PAUL, MINNESOTA
B.A., Bethel College, Minnesota, 2001

Mary Elizabeth LeCroy
BIRMINGHAM, ALABAMA
B.A., Yale University, 2000

Robert Jeffrey Long
LINDEN, NEW JERSEY
B.A., Dickinson College, 1982
M.B.A., Columbia University, 1993

Toby Charles John Long
MOUNT PLEASANT, MICHIGAN
B.A., Western Michigan University, 2000

Chad William Marshall
SEATTLE, WASHINGTON
B.A., Seattle Pacific University, 2001

Elizabeth Hellerstein Marshall
SEATTLE, WASHINGTON
B.A., Columbia University, 1996

Touré Cabral Marshall
COLUMBUS, GEORGIA
B.S., Johnson C. Smith University, 1996

Judson Earl Marvel
TUCSON, ARIZONA
B.A., Central College, Iowa, 2000

Donovan Russell McAbee
INMAN, SOUTH CAROLINA
B.A., Baylor University, 2001

Mark Stoddard McDowell
OLD FORGE, NEW YORK
B.A., Lynn University, 1994

Kent Russell McKeever
ABILENE, TEXAS
B.A., Baylor University, 2001

Joshua Kane McPaul
PERTH, WESTERN AUSTRALIA, AUSTRALIA
B.Com., University of Wollongong, 1997

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LOS ANGELES, CALIFORNIA
B.A., Bethany College, California, 2001

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ORLAND PARK, ILLINOIS
B.A., Illinois Wesleyan University, 2001

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ARLINGTON, TEXAS
B.A., Texas Christian University, 2000

Merideth Susan Mueller
BASKING RIDGE, NEW JERSEY
B.A., Ursinus College, 1984

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LENEXA, KANSAS
B.S.Ed., University of Kansas, 1993
B.A., Loyola College in Maryland, 2001

Matthew Dong-Il Na
CLOSTER, NEW JERSEY
B.A., University of Virginia, 1999

Edward George Nabhan
WEST PALM BEACH, FLORIDA
B.B.A., Stetson University, 2001

Todd Keith Noren
HUNTSVILLE, ALABAMA
B.A., Samford University, 2001

Loren David Pankratz
FRESNO, CALIFORNIA
B.A., Chapman University, 2001

Keyon Shaunta Payton
JONESBORO, GEORGIA
B.A., Morehouse College, 2001

Elaine Corinne Pearce
CHEHALIS, WASHINGTON
B.A., Seattle Pacific University, 2001

Thomas Jack Peebles
HOUSTON, TEXAS
B.A., Austin College, 1999

Mary Carol Perrott
COSTA MESA, CALIFORNIA
B.S., Denison University, 1965
M.S., University of Maryland, 1969; Ph.D., 1972
M.B.A., Stanford University, 1982

Darren Mark Pollock
LA CANADA, CALIFORNIA
B.A., University of California, Davis, 2001

Julie Marie Prey-Harbaugh
PHILADELPHIA, PENNSYLVANIA
B.A., Eastern College, 1994

Elizabeth Ann Pyles
PARKERSBURG, WEST VIRGINIA
B.A., Fairmont State College, West Virginia, 1976
J.D., West Virginia University, 1979

Keith Alan Reich
BOULDER, COLORADO
B.A., Baylor University, 2000

Joshua David Reitano
PICKERINGTON, OHIO
B.S., Miami University, Ohio, 1998

Susan Eve Richardson
HOPEWELL, NEW JERSEY
B.Mus., University of Georgia, 1984
M.Mus., Indiana University, Bloomington, 1987; Ph.D., 1997

Brian Craig Robinson
FORT WORTH, TEXAS
B.A., Baylor University, 2001

Andrew Christian Rock
MODESTO, CALIFORNIA
B.A., Whitworth College, 1999

Diane Elizabeth Ruffle
BASKING RIDGE, NEW JERSEY
B.A., Rider University, 1976

Joni Susan Sancken
TOLONO, ILLINOIS
B.A., Goshen College, 1997

Matthew William Schramm
TROY, MICHIGAN
B.A., Hillsdale College, 2001

Elizabeth Joy Schultz
ANCHORAGE, ALASKA
B.A., Juniata College, 1992

Beau Tanner Smith
SPOKANE, WASHINGTON
Whitworth College

Clarence Raymond Smith
BALTIMORE, MARYLAND
B.A., Morgan State University, 2001

Joyce Wolfe Smothers
FREEHOLD, NEW JERSEY
B.A., Allegheny College, 1969
M.S.L.S., Case Western Reserve University, 1970

Jeannette Marie Sorice
BURBANK, ILLINOIS
Westmont College

Mark David Studer
CARMICHAEL, CALIFORNIA
B.A., California State University, Sacramento, 2001

Rocky Scott Supinger
AURORA, COLORADO
B.A., Sterling College, Kansas, 1998

Victor Demond Tate
ATLANTA, GEORGIA
B.A., Morehouse College, 1999

Alicia Christine Taylor
ROCHESTER, INDIANA
B.A., DePauw University, 1998

Cara Rae Taylor
SAN DIEGO, CALIFORNIA
B.A., University of California, Santa Barbara, 2000

Nadia Marie Van Dorn
KENT, WASHINGTON
B.A., Southwestern College, Kansas, 2001

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PHILADELPHIA, PENNSYLVANIA
B.A., Gettysburg College, 1999

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GARDEN CITY, NEW YORK
B.A., North Park University, 1985

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CINCINNATI, OHIO
B.I.E., Georgia Institute of Technology, 1992

Travis Allen Webster
SPARTANBURG, SOUTH CAROLINA
B.A., University of South Carolina, 1998

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CROYDON, PENNSYLVANIA
B.A., Eastern College, 1999

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DALLAS, TEXAS
B.S., Southern Methodist University, 2001

Howard Ludlum West III
HAVERFORD, PENNSYLVANIA
B.A., Pennsylvania State University, 1981
M.Ed., University of Pittsburgh, 1993

Erik Peter Wiebe
MALVERN, PENNSYLVANIA
B.A., Gordon College, Massachusetts, 2001

Katherine Rebecca Kohler Wiebe
MALVERN, PENNSYLVANIA
B.A., Gordon College, Massachusetts, 2001

Craig Scott Williams
BROOKLYN, NEW YORK
B.S., Long Island University, 2001

Elizabeth Kathleen Wilson
FRESNO, CALIFORNIA
B.A., California State University,
Northridge, 2001

Brian Joseph Witherspoon
DALLAS, TEXAS
B.S., Dallas Baptist University, 1999

Laura Elizabeth Wright
COLUMBIA, MISSOURI
B.A., University of Missouri, 2001

Elizabeth Ericson Wynne
WHEATON, ILLINOIS
B.A., North Park University, 1998

Jeremy James Wynne
SPOKANE, WASHINGTON
B.A., Whitworth College, 1999

Kiran Irene Young
PRINCETON, NEW JERSEY
B.A., University of Oregon, 2001

Colin Hans Yuckman
BEXLEY, OHIO
B.A., Kenyon College, 2001

CANDIDATES IN THE EXTENDED MASTER OF DIVINITY/MASTER OF ARTS PROGRAM

Fourth Year

Mary Katherine Haggard
ELLICOTT CITY, MARYLAND
B.S., Towson State University, 1994

Larisa Elaine Hamada
ARCADIA, CALIFORNIA
B.A., Westmont College, 1998

Timothy Scott Koons
SAN ANTONIO, TEXAS
B.S., United States Air Force Academy, 1993

Katherine Martin Reed
OCEAN SPRINGS, MISSISSIPPI
B.A., University of Southern Mississippi, 1998

Third Year

Peter Walter Dietz
MORRISTOWN, NEW JERSEY
B.A., Lehigh University, 1988

Wilfredo Garcia
BRONX, NEW YORK
B.S., City University of New York, 1994

Betsey Ann Moe
CLARKSTON, WASHINGTON
B.A., Whitworth College, 1995

Troy Christopher Morgan
WAUKESHA, WISCONSIN
B.A., Saint Olaf College, 1991

Second Year

Michael James Baughman
MANVILLE, NEW JERSEY
B.A., Duke University, 2000

Blair Douglas Bertrand
OTTAWA, ONTARIO, CANADA
B.A.(Hons), Queen's University, Canada, 1995

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WASHINGTON, D.C.
B.A., Albright College, 1997

J. E. Campbell Goodloe Hackett
RICHMOND, VIRGINIA
B.A., Davidson College, 2000

Matthew Thomas McNelly
BELLEVUE, WASHINGTON
B.A., Whitworth College, 1998

Daniel Leigh Vigilante
MORRISTOWN, NEW JERSEY
B.A., University of North Carolina at Greensboro, 2000

First Year

Christina Anne Beck
WILLIAMSVILLE, NEW YORK
B.A., Wittenberg University, 1998

Joshua Adams Bruns
SPOKANE, WASHINGTON
B.A., Whitworth College, 1997

Katherine Anna Buckley
WILMINGTON, OHIO
B.A., College of Wooster, 2000

Gregory Andrew William Green
SPOKANE, WASHINGTON
B.A., Whitworth College, 1998

Scott Daniel Haile
IRVING, TEXAS
B.A., Abilene Christian University, 2001

Julie Lynn Hansen
PLACENTIA, CALIFORNIA
B.A., Whitworth College, 1999

Christiane Marie Lang
SEATTLE, WASHINGTON
B.A., Whitworth College, 1999

Rhonda Jean Rhone
PHILADELPHIA, PENNSYLVANIA
B.S., Syracuse University, 1975
M.S.S., Bryn Mawr College, 1996

Matthew Damian Schultz
ANCHORAGE, ALASKA
B.A., Westminster College, Pennsylvania, 1995

Janise Matyas Smith
YUCAIPA, CALIFORNIA
B.A., Whitworth College, 1998

CANDIDATES FOR THE DEGREE OF MASTER OF ARTS (CHRISTIAN EDUCATION)

Post–M.Div. Program

Saji Joseph
KALYAN, MAHARASHTRA, INDIA
B.D., Serampore University, 1991

Senior Class

Mei-Lun Shen
PRINCETON, NEW JERSEY
B.A., Tunghai University, 1989

Junior Class

Matthew Paul Abel
SIGNAL MOUNTAIN, TENNESSEE
B.A., Princeton University, 2000

Lu Ning Choi
CHINA
B.S., Nyack College, 2000

Carol Janine Hastings
CAPE MAY, NEW JERSEY
B.A., Macalester College, 1975

Courtney Mills Jones
RALEIGH, NORTH CAROLINA
B.A., Elon College, 2000

Riley Amelia O'Brien
MINNEAPOLIS, MINNESOTA
B.A., Wheaton College, Illinois, 1999

April Suzanne Rock
MODESTO, CALIFORNIA
B.A., Whitworth College, 1999

Mi-Kyung Shim
TAEGU, KOREA
B.A., Yeungnam University, Korea, 1985

Special Students

SECOND PROFESSIONAL LEVEL

Peter Loment
BUDAPEST, HUNGARY
M.Div., Reformed Theological Academy, Debrecen, 1996

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KATHMANDU, NEPAL
B.S., Tribhuvan University, Nepal, 1994
M.Div., Asia Center for Theological Studies and Mission, 1999

FIRST PROFESSIONAL LEVEL

Norman Albrecht Bolay
SCHOENAICH, GERMANY
University of Tübingen

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RUMSON, NEW JERSEY
B.S., College of New Jersey, 1973

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NEW HOPE, PENNSYLVANIA
B.A., Rutgers University, 1981

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HOLYWOOD, NORTHERN IRELAND
University of Saint Andrews

Aylce O'Rourke
CREAM RIDGE, NEW JERSEY
B.A., Rider University, 1993

Robert Hamilton Simpson
MOTHERWELL, NORTH LANARKSHIRE, SCOTLAND
University of Glasgow

Representations

COLLEGES

Abilene Christian University, 1
Agnes Scott College, 1
Albright College, 1
Allegheny College, 3
American University, 2
Amherst College, 2
Anderson University, Indiana, 1
Andhra University, India, 1
Antioch University, Philadelphia, 1
Appalachian State University, 2
Asia United Theological University, 1
Augsburg College, 1
Augustana College, Illinois, 1
Augustana College, South Dakota, 2
Austin College, 2
Australian College of Theology, 1
Azusa Pacific University, 5

Barnard College, 3
Barton College, North Carolina, 1
Bates College, 2
Baylor University, 11
Belmont University, 1
Berry College, 4
Bethany College, California, 4
Bethel College, Minnesota, 3
Biola University, 1
Bloomsburg University of Pennsylvania, 1
Boston College, 2
Bowdoin College, 2
Bridgewater College, Virginia, 1
Brown University, 3
Bryan College, Tennessee, 1
Bryn Mawr College, 4
Bucknell University, 3

California Polytechnic State University, San Luis Obispo, 1
California State Polytechnic University, Pomona, 1
California State University, Bakersfield, 2
California State University, Chico, 2
California State University, Fullerton, 1
California State University, Long Beach, 1
California State University, Northridge, 2
California State University, Sacramento, 2
Calvin College, 5
Campbell University, 1
Carleton College, 1
Carson-Newman College, 1
Carthage College, 1
Case Western Reserve University, 2
Cedarville University, 1
Centenary College of Louisiana, 1
Centenary College, New Jersey, 1
Central College, Iowa, 2
Central Connecticut State University, 2
Chapman University, 1
Cheyney University, 1
Chinese Culture University, 1
Chonbuk National University, 2
Christian Leaders' Training College, Papua New Guinea, 1
Chung-Ang University, 1
City University of New York, 6
Claremont McKenna College, 1
Clark Atlanta University, 1
Colgate University, 2
College of New Jersey, 3
College of New Rochelle, 5
College of William and Mary, 3
College of Wooster, 3
Colorado State University, 2
Columbia University, 3
Concordia College, Moorhead, 1
Concordia University, Irvine, 1

Concordia University, Montreal, 1
Concordia University, St. Paul, 1
Cornell University, 2
Covenant College, 1
Crichton College, 1

Dallas Baptist University, 1
Dartmouth College, 2
David Lipscomb University, 2
Davidson College, 7
Delaware State University, 1
Denison University, 1
DePauw University, 2
Dickinson College, 1
Drake University, 1
Drew University, 1
Duke University, 4

Earlham College, 2
East Africa School of Theology, 1
East Carolina University, 1
Eastern College, 5
Eastern Mennonite University, 1
Eastern Michigan University, 1
Eastern Nazarene College, 1
Eastman School of Music, 1
Elizabethtown College, 1
Elon College, 1
Emory University, 2
Erskine College, 1
Ewha Womans University, 2
Excelsior College, Albany, 1

Fairmont State College, West Virginia, 1
Florida State University, 1
Franklin and Marshall College, 1
Franklin College of Indiana, 1
Frostburg State University, 1
Furman University, 4

Gakushuin University, 1
Gardner-Webb College, 1
Geneva College, 1
George Fox University, 2
Georgetown College, Kentucky, 2
Georgetown University, 4
Georgia Institute of Technology, 2
Gettysburg College, 4
Gordon College, Georgia, 1
Gordon College, Massachusetts, 4
Goshen College, 4
Goucher College, 2
Grand Canyon University, 2
Great Lakes Christian College, 1
Greenville College, 3
Grove City College, 2
Guilford College, 1
Gustavus Adolphus College, 1

Hampden-Sydney College, 2
Hangzhou University of Commerce, 1
Hannan University, Korea, 1
Hanoi University, 1
Harding University, 1
Hardin-Simmons University, 1
Harvard University, 3
Haverford College, 1
High Point University, 1
Hillsdale College, 1
Hiram College, 1
Hong-Ik University, Seoul, 2
Hope College, 4
Houghton College, 2
Howard University, 5
Hunter College, 2

Illinois State University, 1
Illinois Wesleyan University, 1
Indiana University of Pennsylvania, 1
Indiana University, Bloomington, 3
Indiana Wesleyan University, 1
Inter-American University of Puerto Rico, 1
Ithaca College, New York, 1

Jamestown College, 2
Johns Hopkins University, 1
Johnson C. Smith University, 1
Juniata College, 1

Kansas State University, 1
Kean University, New Jersey, 1
Keimyung University, 1
Kenyon College, 3
Kon-Kuk University, Seoul, 1
Korea University, 1

Lafayette College, 2
LaSalle University, 3
Lee University, 2
Lehigh University, 1
Lenior-Rhyne College, 1
Liberia Baptist Theological Seminary, 1
Lincoln University, Pennsylvania, 3
London Bible College, England, 1

Long Island University, 1
Loyola College in Maryland, 2
Luther College, 2
Lynn University, 1
Lyon College, 1

Macalester College, 1
Manhattan College, 1
Mars Hill College, 2
Mary Baldwin College, 2
Maryville College, 1
Marywood University, 1
McGill University, Montreal, 3
McMurray University, 1
Mercer University, 2
Mesa State College, 1
Messiah College, Pennsylvania, 2
Methodist University, Sao Paulo, 1
Miami University, Ohio, 2
Michigan State University, 2
Middlebury College, 2
Milligan College, 1
Millsaps College, 1
Minnesota State University, Mankato, 1
Mobile College, 1
Moi University, Kenya, 1
Montreat College, 1
Morehouse College, 7
Morgan State University, 1
Mount Mary College, 1
Mount Vernon Nazarene College, 1
Multnomah Bible College and Biblical Seminary, 1
Murray State University, 1

Nanjing Union Theological Seminary, 1
Naval War College, 1
New York University, 5
North Carolina State University, 1
North Central University, 1
North Park University, 3
Northern Arizona University, 1
Northwest Nazarene University, 1
Northwestern College, Iowa, 2
Northwestern University, 1
Nyack College, 2

Oglethorpe University, 1
Ohio Northern University, 2
Ohio State University, 2
Ohio University, 1
Ohio Wesleyan University, 2
Oklahoma Baptist University, 1
Olivet Nazarene University, 1
Open University, 2
Oral Roberts University, 1
Oregon State University, 1
Ottawa University, 1
Ouachita Baptist University, 1

Pace University, 2
Palm Beach Atlantic College, 1
Pennsylvania State University, 2
Pepperdine University, 3
Philadelphia Biblical University, 5
Point Loma Nazarene University, 1
Pratt Institute, 2
Presbyterian College and Theological Seminary, Seoul, 3
Presbyterian College, South Carolina, 1
Princeton University, 5
Purdue University, 1

Queen's College, New York, 2
Queen's University, Canada, 3

Radford University, Virginia, 1
Rensselaer Polytechnic Institute, 1
Rice University, 1
Rider University, 2
Roanoke College, 1
Roberts Wesleyan University, 2
Roger Williams University, 1
Rowan University, New Jersey, 2
Rutgers University, 14

Saint John Fisher College, 1
Saint Johns College, Maryland, 1
Saint Mary's College of California, 1
Saint Olaf College, 8
Saint Peter's Pontifical Institute, Bangalore, 1
Salve Regina University, Rhode Island, 1
Samford University, 4
San Diego State University, 2
San Jose State University, 1
Seattle Pacific University, 6
Seoul National University, 8
Seoul Theological University, 1
Seton Hall University, 2
Smith College, 2
South Dakota State University, 1
Southeastern College of the Assemblies of God, 2
Southern California College, 1
Southern Illinois University, Carbondale, 2
Southern Methodist University, 2
Southwest Baptist University, 1

Southwestern College, Kansas, 2
Stanford University, 5
State University of New York at Albany, 1
State University of New York at Binghamton, 1
State University of New York at Buffalo, 1
Sterling College, Kansas, 2
Stetson University, 1
Susquehanna University, 2
Swarthmore College, 1
Syracuse University, 2

Taylor University, 1
Texas A & I University, 1
Texas A & M University, College Station, 3
Texas Christian University, 3
Texas Lutheran College, 1
Texas Tech University, 1
Thomas A. Edison State College, 1
Toccoa Falls College, 1
Tokyo Union Theological Seminary, 1
Towson State University, 1
Tribhuvan University, Nepal, 1
Trinity College, Ghana, 1
Trinity Theological College, Umuahia, 3
Trinity University, Texas, 2
Trinity Western University, 1
Tunghai University, 2
Tusculum College, 1

Union College, New York, 1
United States Air Force Academy, 1
United States Coast Guard Academy, 1
University of Alaska, 1
University of Arizona, 3
University of Austin, 1
University of Belgrade, 1
University of Birmingham, England, 1
University of Bridgeport, 1
University of Calicut, India, 2
University of California, Berkeley, 7
University of California, Davis, 3
University of California, Los Angeles, 8
University of California, San Francisco, 1
University of California, Santa Barbara, 2
University of California, Santa Cruz, 1
University of Cape Coast, 1
University of Central Florida, 1
University of Chicago, 5
University of Cincinnati, 1
University of Colorado, Boulder, 6
University of Connecticut, 1
University of Denver, 1
University of Dubuque, 1
University of Dundee, Scotland, 1
University of East London, 1
University of Edinburgh, 1
University of Florida, 1
University of Georgia, 2
University of Ghana, 2
University of Glasgow, 2
University of Houston, 4
University of Ibadan, 1
University of Illinois at Chicago Circle, 2
University of Illinois at Urbana–Champaign, 2
University of Iowa, 3
University of Jabalpur, India, 1
University of Kansas, 6
University of Kentucky, 1
University of Kerala, 2
University of London, 1
University of Louisville, 1
University of Madras, India, 1
University of Maryland, 4
University of Maryland, Baltimore, 2
University of Massachusetts, 2
University of Memphis, 1
University of Miami, Coral Gables, 1
University of Michigan, 10
University of Minnesota, 1
University of Mississippi, 3
University of Missouri, 3
University of Nebraska, Lincoln, 1
University of Nebraska, Omaha, 1
University of Nigeria, 1
University of North Carolina at Greensboro, 1
University of North Carolina, Asheville, 1
University of North Carolina, Chapel Hill, 2
University of North Florida, 1
University of Oregon, 1
University of P.J. Safarik, Slovakia, 1
University of Pennsylvania, 5
University of Pittsburgh, 1
University of Pretoria, 1
University of Puget Sound, 2
University of Reading, England, 1
University of Rhode Island, 1
University of Richmond, Virginia, 3
University of Saint Andrews, 1
University of South Carolina, 3
University of Southern Mississippi, 1
University of Southern Queensland, 1
University of Stellenbosch, 1
University of Stirling, Scotland, 1
University of Stockholm, 1
University of Strathclyde, 1

University of Texas at Arlington, 1
University of Texas at Austin, 6
University of Texas of the Permian Basin, 1
University of Tokyo, 1
University of Toronto, 1
University of Tulsa, 1
University of Ulster, 1
University of Veterinary Science, Myanmar, 1
University of Virginia, 10
University of Washington, 4
University of West Florida, 1
University of Wollongong, 1
Upsala College, 1
Ursinus College, 1

Valley Forge Christian College, 1
Vanderbilt University, 5
Vanguard University, 1
Villanova University, 1
Virginia Commonwealth University, 1
Virginia Polytechnic Institute and State University, 1
Voronezh State University, 1

Wabash College, 1
Wake Forest University, 4
Washington and Jefferson College, 2
Washington State University, 1
Washington University, Missouri, 1
West Virginia University, 1
West Virginia Wesleyan College, 1
Western Illinois University, 1
Western Michigan University, 2
Westminster Choir College, Rider University, 1
Westminster College, Missouri, 1
Westminster College, Pennsylvania, 5
Westmont College, 10
Wheaton College, Illinois, 11
Whitworth College, 19
Widener University, 2
Wilfrid Laurier University, 1
Wilkes University, 1
Willamette University, 1
Wilmington College, Delaware, 1
Wittenberg University, 1
Wright State University, Ohio, 1

Xavier University, Ohio, 1
Yale University, 4
Yeungnam University, Korea, 1
Yonsei University, 2
Yu-Shan Theological College and Seminary, Taiwan, 1

Zagreb University, 1
Zion Bible Institute, 1

Number of colleges, 416

SEMINARIES

Alliance Biblical Seminary, Philippines, 1
Alliance Theological Seminary, 2
Anderson University School of Theology, 1
Andover Newton Theological School, 4
Asia Center for Theological Studies and Mission, 1
Associate Mennonite Biblical Seminary, 2
Atlantic School of Theology, 1
Austin Presbyterian Theological Seminary, 3
Australian College of Theology, 1

Baptist Theological Seminary of Northern Brazil, 1
Baptist Theological Seminary, Switzerland, 2
Bethany Theological Seminary, Indiana, 1
Bethel Seminary of the East, Massachusetts, 1
Bethel Theological Seminary, Minnesota, 3
Brisbane College of Theology, 1

Calvin Theological Seminary, 1
Candler School of Theology, 2
Chong-Shin College and Seminary, 1
Columbia Theological Seminary, 6
Concordia Theological Seminary, 1
Covenant Theological Seminary, 1

Drew University School of Theology, 2
Duke University Divinity School, 8

Earlham School of Religion, 2
Eastern Baptist Theological Seminary, 3
Eastern Mennonite Seminary, 1
Emmanuel School of Religion, 1

Faculty of Protestant Theology, Camaroon, 1
Friedrich-Schiller University, Jena, 1
Fuller Theological Seminary, 8

Garrett Evangelical Theological Seminary, 2
General Theological Seminary, 1

George W. Truett Theological Seminary, 1
Golden Gate Baptist Theological Seminary, 1
Graduate Theological Union, 2

Harding University Graduate School of Religion, 1
Harvard University Divinity School, 4
Howard University, 2

Immaculate Conception Seminary, 1

Johnson C. Smith Seminary, 1

Knox College, Canada, 2

Londrina Bible Seminary, Brazil, 1
Louisville Presbyterian Theological Seminary, 1
Luther Seminary, 5
Lutheran School of Theology, Chicago, 3
Lutheran Theological Seminary, Gettysburg, 1
Lutheran Theological Seminary, Hong Kong, 1
Lutheran Theological Seminary, Philadelphia, 3

McCormick Theological Seminary, 2
Mercer University, 1
Methodist Theological Seminary, Seoul, 2
Myanmar Institute of Theology, 1

Nanjing Union Theological Seminary, 2
Nazarene Theological Seminary, 1
New Brunswick Theological Seminary, 4
New Orleans Baptist Theological Seminary, 1
New York Theological Seminary, 1

Pacific Lutheran Theological Seminary, 1
Pacific School of Religion, 1
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Reformed Theological Seminary, Jackson, 2
Reformed Theological Seminary, Orlando, 2
Regent College, Vancouver, 1

Saint John's University, Minnesota, 2
Saint Mary's Seminary and University, 1
Saint Paul University, Ottawa, 1
San Francisco Theological Seminary, 3
Seabury-Western Theological Seminary, 1
Serampore University, 9
Southeastern Baptist Theological Seminary, 1
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Southwestern Baptist Theological Seminary, 3
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Union Theological Seminary, Virginia, 5
United Theological College, Bangalore, 1
United Theological College, Montreal, 2
University of Aberdeen, 4
University of Chicago Divinity School, 1
University of Dubuque Theological Seminary, 1
University of Edinburgh, 3
University of Ghana, 1
University of Glasgow, 7
University of Pretoria, 1
University of Saint Andrews, 2
University of Stellenbosch, 1
University of Tuebingen, 2

Vanderbilt University Divinity School, 2
Victoria University, Toronto, 1

Wesley Theological Seminary, 2
Western Theological Seminary, Michigan, 2
Westminster Theological Seminary, 2

Yale University Divinity School, 3
Yonsei University, 1

Number of seminaries, 110

STATES AND TERRITORIES

Alabama	7
Alaska	5
Arizona	5
Arkansas	4
California	73
Colorado	12
Connecticut	11
Delaware	2
District of Columbia	3
Florida	16
Georgia	23
Hawaii	2
Idaho	2
Illinois	23
Indiana	13
Iowa	5
Kansas	8
Kentucky	4
Louisiana	3
Maryland	11
Massachusetts	9
Michigan	19
Minnesota	14
Mississippi	4
Missouri	4
Nebraska	3
Nevada	2
New Jersey	99
New Mexico	1
New York	52
North Carolina	22
Ohio	22
Oklahoma	3
Oregon	4
Pennsylvania	58
Puerto Rico	2
South Carolina	11
South Dakota	2
Tennessee	15
Texas	39
Vermont	1
Virginia	21
Washington	33
West Virginia	2
Wisconsin	4

Number of states and territories, 45

COUNTRIES

Australia	5
Belgium	1
Brazil	2
Bulgaria	1
Camaroon	1
Canada	12
Channel Islands	1
China	3
Croatia	2
Estonia	1
Germany	5
Ghana	4
Hungary	2
India	12
Indonesia	1
Japan	2
Kenya	1
Korea	24
Lithuania	1
Malaysia	1
Myanmar	1
Nepal	1
Netherlands	1
Nigeria	3
Northern Ireland	2
Russia	2
Scotland	13
Singapore	1
Slovakia	1
South Africa	4
Sweden	1
Switzerland	1
Taiwan	3
Tongo	1
United States	680
Vietnam	1
Wales	1

Number of countries, 37

SUMMARY OF STUDENTS

Visiting Scholars	33

* * *

Candidates for the Doctor of Philosophy Degree, Enrolled		37
Candidates for the Doctor of Ministry Degree, Enrolled		39
Candidates for the Master of Theology Degree, Enrolled		48
Candidates for the Master of Divinity Degree		428
Senior Class	141	
Interns	8	
Middle Class	136	
Junior Class	143	
Candidates for the Extended Master of Divinity/Master of Arts Degree		24
Fourth Year	4	
Third Year	4	
Second Year	6	
First Year	10	
Candidates for the Master of Arts (Education) Degree		9
Post–M.Div.	1	
Senior Class	1	
Interns	0	
Junior Class	7	
Special Students		8

Total Regular Resident Students	593
Unclassified Students Enrolled for Credit	18
Post-Resident Doctor of Philosophy Candidates	92
Doctor of Ministry Candidates Not in Workshop	63
Total Active Enrollment	799

Degrees Conferred in 2002

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Saji Joseph
Katherine Martin Reed
Mei-Lun Shen

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Blair Douglas Bertrand

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Judith Boardman Redding

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THE KENYON J. WILDRICK AWARD
Jennifer Jiwon Shim

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Katherine Martin Reed

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Gemechisa Guja

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Catherine Elaine Bowen

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Anne Boydston Park

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Kathleen Dillon Crowe
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Ericka Lyn Parkinson
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Lana Elizabeth Russell

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Christopher Baird Hays

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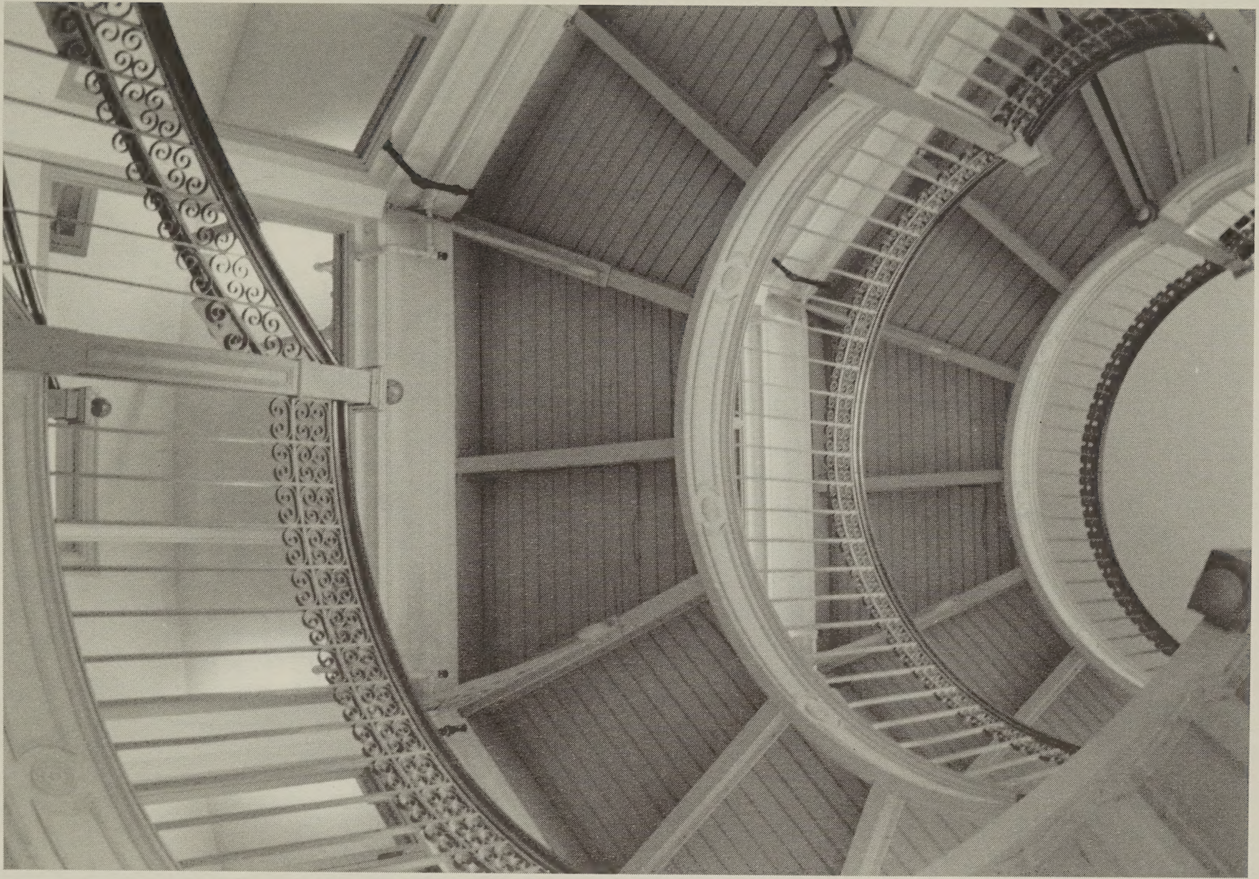

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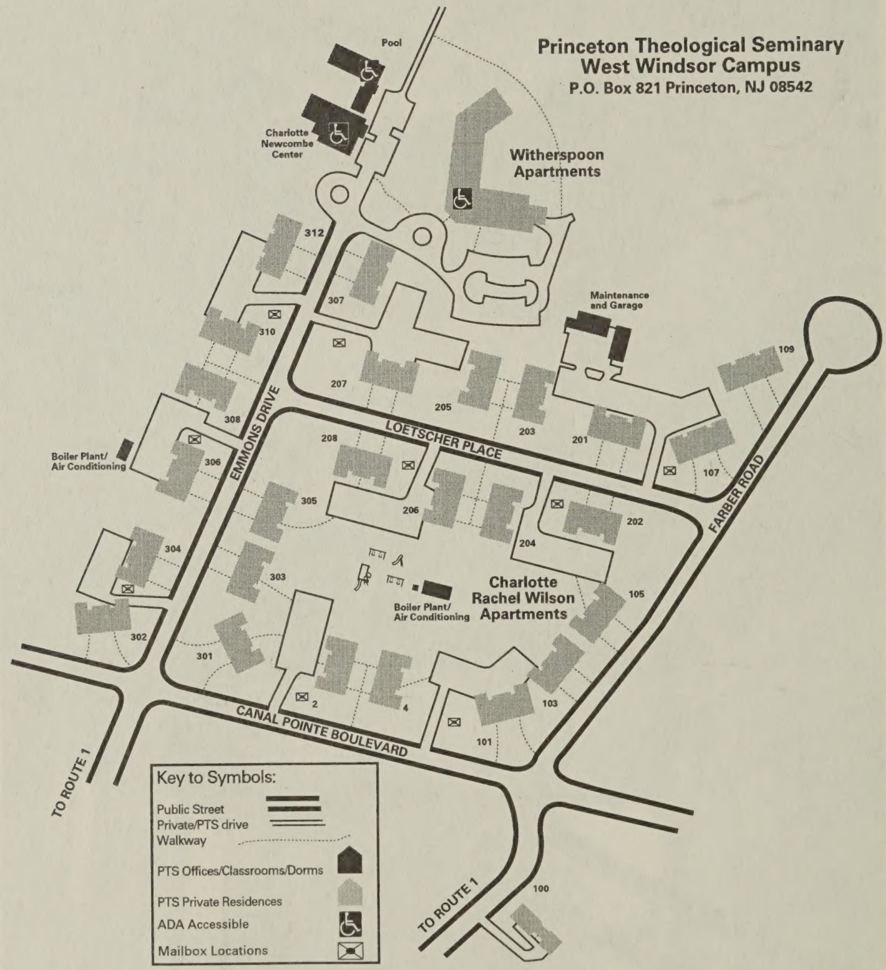

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